

18/1/17

(Cactus page 240)

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TO THE RIGHT  
HONORABLE  
THE LORD MAIOR,  
TO THE RIGHT  
WORSHIPFULL  
THE ALDERMEN,  
AND TO THE  
RIGHT WORTHY  
CITIZENS  
OF LONDON,

The Translatour wisheth all Health  
and Happines, Temporall  
and Eternall.

БЕЛОРУССКОЕ ОБЩЕСТВО



И Д

обществ. от 1872 г.

вспомог. в публич. б-ке

Васильевский переулок, 10

Москва, 1872 г.

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В. И. И. И. И. И.

В. И. И. И. И.

CONSULTATION



The first of the  
 first of the first  
 of the first of the  
 first of the first of the

How would you know well

I was perswaded  
 to present you  
 with this Trea-  
 surer's Treasurie  
 into our mo-  
 ther tongue, that hath appea-  
 red far better suited in the  
 type it was first inuested, only  
 through the love and respect  
 I beare to your so well deser-  
 uing persons, whose speciall  
 endeavors amidst your other  
 serious employments in that  
 famous Citty, should be, and

TO THE RIGHT

HONORABLE

THE HONOR

HONORABLE,

RIGHT

WORSHPFUL,

AND RIGHT

WORTHY.

OF TOWN

The Tisbury

and Habbins, Tisbury

and Egham.



## DEDICATORY.

I doubt not, but that many of you haue already seene other learned Bookes of like subiect: yet because this affordeth so great variety of forcible Motiues, both singularly chosen, and most aptly expressed, to settle mens Consciencies in so waighy an affayre as this is; I haue therefore thought good to present it to your View, though in a more humble, and far lesse polished stile, then so profitable a subiect deserueth.

And heerunto I was the more encouraged by vnderstanding the great fruite and  
\* 4                      profit

## THE EPIETLE

I hope is, the attayning of  
such a traffike, that may more  
redound to the profit of your  
Soules, then your temporall  
Estates: since you know well  
that a sure and solid founda-  
tion of true Religion wor-  
keth Eternall Saluation; and  
the contrary eternall woe and  
misery, though otherwise one  
were neuer so fortunate in all  
worldly prosperity.

The worke it selfe is but  
of some few houres reading,  
and the Author I hope will  
not be distastfull vnto yow in  
respect of his person, though  
otherwise of a different Pro-  
fession & habit. And though  
I doubt



## DEDICATORY.

having byn settled these 60.  
yeares last past in the Faith  
that was then proposed vnto  
you) now a new newiew of  
matters belonging to Religi-  
on should be offered. For  
synce the Scripture doth pre-  
monish vs that Heresies must  
of necessity be; and false Tea-  
chers would come to disturbe  
the peace and vnity of the  
Church (of which sort, as is  
apparent by her contrary do-  
ctrines, this our vnfortunate  
Age hath byn most fertild:) it  
is doublelesse no disgrace, or  
signe of leuity or inconstan-  
cy by a diligent and iudicious  
examen to try which of all  
woud \* 5 these

## THE EPISTLE

profit which many haue had  
ready, and do dayly reape by  
a diligent perusal of this  
Book in other languages,  
hoping for no lesse in our  
owne then it hath produced  
in the Latine, French, and  
Dutch; especially in men so  
zealous in that Profession,  
which hath byn in the latter  
tyme preached vnto you:  
Which zeale of yours would  
no doubt be more seruicifull  
Gods Grace by other motives  
proposed, should open your  
eyes to see the cleerlines of the  
Catholike Verity.

Neither should it offend  
you, that your Consciences  
haue



## DEDICATORY.

know the Truth.

In reading therefore, consider attentiuely euey Passage, & ponder the waight and substance of ech Reason, not positing the same ouer, as many do, transpotted with curiosity to read all new Bookes that come forth; and I doubt not you will receaue abundant satisfaction.

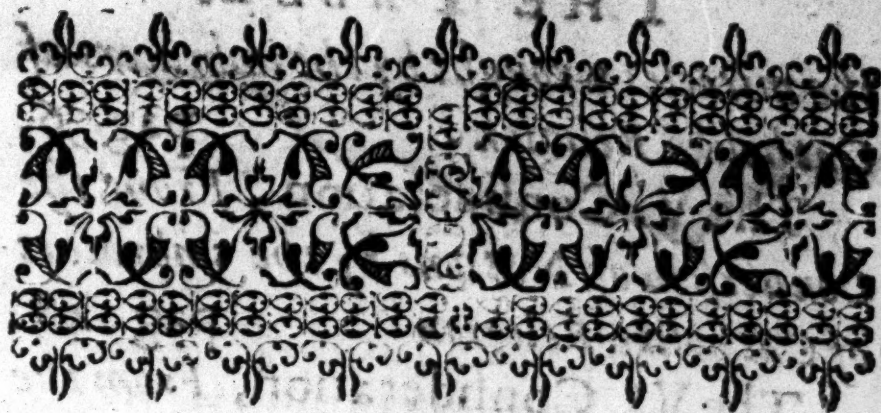
Read then ( most worthy Cittizens ) the ensuing *Consultation*, with an indifferent and vnpartiall eye, that you may enrich your soules with the treasure of true knowledg & doctrine which leadeth to eternall Life and  
Happynes

## THE EPISTLE

these diuers spirits is of God,  
and which is that Catholike  
Church so often commended  
vnto vs in the Scriptures, as  
nothing more plainly and  
seriously.

In which important search  
the Reading of this little,  
but golden Treatise, will by  
Gods grace afford such light  
to discerne Truth from Fals-  
hood, and such meanes to  
find out the true gate of Ca-  
tholike faith which only lea-  
deth to saluation, as may sa-  
tisfy the most Iudicious; espe-  
cially if they reade with that  
humblenes of spirit, as they  
ought to do, who desyre to  
know





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The IIII. Consideration, *From the*

## THE EPISTLE.

Happines. Whereof I humbly  
beseech his diuine Maiesty to  
make you partakers, to whom  
I haue heerewith dedicated  
both my selfe and seruice, to  
yemayne.

*Your servant euer in  
Christ Iesus.*

**W. I.**

**This 30. of Septemb.**



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*The*





A  
CONSULTATION,  
WHAT FAITH AND  
RELIGION IS TO  
be imbraced.

**G**REAT is the variety of Religion in this our age, and great is the contention about the truth thereof. Many in this point do continually waver, nor can they determine any certainty, passing from one Religion to another, as it were from house to house for trialls sake, thereby to find tranquility of mind. Others, through an inconsiderate boldnes, do imbrace any Religion which by chance they light vpon, without either examining or understanding

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 sion of the times and nations pag. 119.



*Is best to be embraced.*

3

do remayne in death of sinne; & are the sonnes of wrath: but whosoever imbraceth not true Religion is made voyd of the Redemption and quickening of Christ: wherefore of necessity he must remaine in death, and be the sonne of wrath, and fewell for eternall fire.

Furthermore, true Religion is only one, and not manifold; for that there is but one verity, one faith, one baptisme, one God & Lord of all: wherof it followeth by consequence: First, that all Religion, all Faith, all Confessions of faith, besides this only one, are false, hurtefull, pestilent, and brought in by the Diuell, as author therof, and the Father of lyes.

*Ephes. 4.*

Secondly, no man that hath not this onely Faith, can possibly obtaine euerlasting saluation: and all that shall be destitute therof, although otherwise they liue neuer so well, shall infallibly perish eternally. For that which the Apostle saith of charity (to wit, *If I should speake which the tongues of men & Angells; if I should know all mysteries; if I should distribute all my goods to be meate for the poore; if I should deliuer my body, so that I burne, and haue not cha-*

## 2 *What Faith & Religion*

ding the same : who, when they are demanded why they preferre that Religion before others, they haue no other answer, but that it seemes better to them, or els (which commonly all do bragge of) because they follow the very pure word of God.

This busines, notwithstanding, is most worthy of great deliberation and discussion, seeing that heerin consisteth the very center of our saluation. Euerlasting saluation or damnation is no small matter; but euen such, as all other things, be they good or bad, are nothing in comparison therof. And this damnation or saluation dependeth of good or bad Religion. If thy Religion be good, it shall be easy for thee to obtaine saluation; but if it be euill, it is impossible for thee to be saued. By euill or false Religion thou canst not please God, & consequently not obtayne pardon of thy sinnes; nor true Iustice, nor yet by any meanes be made partaker of Christs redemption; but remaynest in death, and the wrath of God remayneth vpon thee.

*Hebr. 11.*

*Rem. 3. 4.* For that all men without the redemption of Christ, and liuing againe in him, do



*Is best to be embraced.*

aches, as a certaine infectious canker?  
In vayne then are all these thinges spoke  
and done, if saluation may be obtrayned  
together with heresy. Then truly  
is that a meere forged tale against the  
consent of all Ages which S. Augustine  
reciteth in these wordes: *Constituamus ali-*  
*quem &c.* Let vs imagine (saith he) a man  
to be chaste, continent, not couetous, not  
a seruer of Idols, liberal to the poore, no  
mans enemy, not contentious, patient  
quiet, emulating or enuying no mā, sober  
trugall &c. but yet an hereticke; let there  
be no doubt at all to any, but that such a  
one, for this only thing, in that he is an  
heretike, shal not possesse the kingdome  
of God.

Aug. l. 4.  
cont. Do-  
nat. cap. 8.

For as that man (as witnesseth  
S. James) who offendeth in one com-  
mandement is made guilty of all & loo-  
seth his whole iustice, although he keep  
the rest of the commandements, because  
he contemneth the lawmaker himselfe  
who made the whole law: eue so he that  
denieth obstanately but one article of  
faith, though he retayne the rest, is  
made guilty of his whole Religion, &  
looseth all his Faith and Religion, be-

lac. 2.

4. *What Fayth & Religion*

*ruy it doth profit me nothing;)* may with better reason be spoken of true faith & religion, which is the very foundation of charity, and of all other christian virtues.

Thirdly, it is a very grosse error of certaine simple people, that thinke it to be enough to their salvation, if they believe in Christ, and that he dyed for their finnes, although they believe not many other things; for examples sake, those which belong to Sacraments, sacrifice of the Church, and other such like pointes of faith: for so should almost all Sects of heretikes be saved, for that all (except some few) do imbrace Christ (or els they should not be heretikes, but Apostates) and believe that he dyed for their finnes. And so by this meanes shal be saved the *Montanistes* & *Noctians*, the *Donatistes* and *Sabelians*, the *Arrians*, *Macedonians*, *Aerians*, *Eutichians*, *Monothelites*, and such like pestes of the

*Tit. 3.* Church. Wherefore then, hath the Church in all ages vehemently opposed herselfe against heresies? wherefore doth the Apostle command vs to *avoyd an heretical men after one or two reprehensions*? Wherefore should we beware of their very speeches,



*Is best to be imbraced*

7

taking vnto himselfe authority to iudg  
and discern what things are to be be-  
lieued, and what are to be reiected: so  
as the chief reason of his beliefe, is his  
priuate iudgment; and therefore all that  
faith and beliefe is humane, and of no  
value. For most certaine it is, that as true  
Iustice doth extend it selfe to all the  
commandements: so doth true faith in  
like māner which is required to saluati-  
on, extend it selfe to all those things,  
that are reuealed vnto vs from God; in  
such sort, that we eyther expressly  
belieue, or be ready to belieue them all  
if they be accordingly proposed vnto  
vs. Wherby it is manifest, how carefully  
we ought to endeaour to obtaine true  
faith and Religion, scing that the same  
is the very foundation of all our saluati-  
on, and without which most certaine  
damnation is to be expected. Wherfore  
I haue thought good in this place to set  
downe certaine Considerations or Rea-  
sons, manifest and perspicuous to every  
one of ordinary capacity, wherupon  
may be framed a certaine and infallible  
Deliberation concerning this busines of  
Religion.

## 6 What Faith & Religion

cause he contemneth the Author thereof. For that the chiefe & supreme Verity being one and the same hath revealed all the articles of faith, and doth propose the same to be beleued of vs, by the 1. Tim. 3. Church her spouse, which is the pillar and firmament of truth. He therefore, that doth obstinately reiect but any one the least article of Faith, not relying vpon the iudgment of the Church; by that very act is he iudged to contemne the Author of the first & principal Verity, whose preacher, interpreter, & instrument is the Church, and by this meanes he looseth al his liuely faith, which is necessary to saluation.

Neyther helpeth it any thing at al, that he yet beleueth some principall heads or articles of faith; because he beleueth them not with a liuely faith, which consisteth vpon only diuine authority proposed vnto vs by infallible means; els he should belieue the rest also that are propounded to him by the same meanes: but he belieueth them with a certaine humane faith, that is to say, because by his owne private iudgment or opinion he so thinketh them to be believed; taking



*Is best to be imbraced.*

Hence commeth it to passe, that there are so many in the Catholike Church, who contēning riches, honors, and pleasures, which they either enioyed, or might haue done, haue forsaken the world, giuing themselves wholly to austeritv of life, and contemplation of heauenly thinges. Amongst whome many are Noble men, and Noble mens sonnes and daughters, many gentlemen many rich men, many excellent wittes, many most eloquent, and famous for all kind of learning. This is that most worthy ensigne of diuine spirit & true religion. For that this religion can be no other then celestially, which thus by violence draweth mans nature frō these base earthly thinges, wherunto it cleaueth, and raiseth it vp to contemplate heauenly: which vanquisheth the desires of temporall thinges, and ingrafteth the loue of eternall; and to conclude, which worketh such wonderfull changes in men. But the tree is knowne by the fruite.

Now, other religions, especially Lutheran, Caluimian, and Anabaptist, of which we meane chiefly to treat, and

## I. CONSIDERATION.

*Of the desyre of perfection, wherunto  
Christian Religion leadeth.*

That  
Christiā  
Religion  
leadeth to  
desyre of  
Perfection.

**T**HAT Religion is alwayes to be preferred that saoureth of purity and holines of life, which draweth our leade to myndes from earthly affections, and desyre of tyrreth vs vp to the loue of heavenly. For that the chiefe end and scope of

Religion is to sequester mens affections from these base and temporall things, and to lift them vp to meditate, loue, and pursue celestiall and euerlasting. Such is the only Catholike Religion, and no other. For she persuadeth to abstaine from pleasures of the flesh, and allurements of this life: She teacheth to contemner riches and honours; and when at any time we do enioy them, to renounce them for the loue of Christ: She counselleth fasting, haire-cloath, lying on the ground and other perfection bodily afflictions, wherewith the flesh is tamed, and subdued to the spirit.

Only Catholike  
Religion teacheth  
perfection bodily  
of life.

Hence



*Is best to be imbraced.* 11

the bands of the world; that being free and discharged therof, he may follow Christ our Lord, imitating his most holy life, and representing him in his mortall flesh: for what soeuer is aboue the common and popular manner of liuing, these new Religions do not allow.

Who then seeth not, that in these there is no Christian religion? For although Christ, considering mans infirmity, doth not commaund pouerty, chastity, single life, contempt of ones selfe, and the like: yet notwithstanding doth he counsell vs, and inuite vs thereto with great reward, giuing vs an example therof in himselfe to imitate the same. So as by this his example and inuitement, infinite numbers of all orders, ages, sexes, nations and conditions, being stirred vp, haue attayned vnto this high sanctity, and haue bin therfore admired of al the world. But contrariwise these new Religions altogeather disallow the desire or study of perfection, as impossible or superstitious.

Neither do they alone hinder this most excellent sanctity, but therewithal seeke

Other Re- do frame this our Consultation) do per-  
ligions forme no such thing. For that they are  
take away so far from teaching austeritie of life, or  
desire of contempt of wordly delight, as they  
perfection call *fasting a humane tradition, whereby God is*  
and good honoured in vayne: *Abstinence from flesh, they*  
workes. call *superstition: monasticall vowes, they say, are*  
*wicked, vaine, and not to be kept: chastity they*  
*teach to be impossible, all must marry, and employ*

lib. de vit.<sup>1</sup>  
coniugali.

*saith, is as necessary, as to eat, drinke sleep &c.*  
Out of which doctrine it follow-  
eth, that none of those, who follow  
any of these new Religions, do either  
tame their flesh by abstinence, keep  
chastity, or abstaine from marriage and  
fleshy pleasures, or exercise poverty for  
for the loue of Christ, by forsaking their  
riches: but do al embrace a loose, vulgar,  
worldly life, agreable to the inclination  
of the flesh, and corruption of nature.

No man in this religion can once find  
in his hart to imitate an Angelicall life  
heere in this world, as many holy men  
have done before, and many do at this  
present in the Catholike Church: no  
man goeth about to shake of the cares  
and cares of this life, breaking in pieces  
the



ditions, by his blood, crosse and passion would leaue vnto vs, or be the Author of so barren a Religion.

Neither do we any way obscure the merits of Christ by attributing the force of meriting euerlasting life by our workes, as our aduersaries object, but rather do we illustrate, and extoll the same. For we assigne the merits of Christ to be so forcible and vniuersall, that he did not only merit Eternall Saluation therby for vs, but also gaue vs force and strength to merit for our selues. As for example, that man should not iniure the Omnipotency of God, but rather extoll it, that should say, that the said Omnipotency doth not only worke and produce all things, but also giueth force to things created, to worke and produce the like. For there is nothing that doth more declare the excellency and perfection of the cause, then if the cause doth not only worke or cooperate it selfe, but giueth also force and strength to others to do the same.

An obiection refused.

The force of Christ merits.

Therefore whē as we say Christ did not only merit for vs, but gaue vs also force to merit for our selues; we do far more extoll

12 What Faith & Religion

Luth. art. 18. seek to suppress all other endeavours & desires of good workes: For that they teach, That man offendeth in all his work, though this synne be not imputed to those that believe. Calu. l. 3. Then they teach, That man by any good workes whatsoeuer merited nothing with God, is neuer the more grateful vnto him, neuer the more iust, nor shall haue neuer the more reward for his workes, whether they be more or lesse, or any at all; but that only faith is esteemed and crowned with God &c.

§. 13. & 14. This doctrine being the once set abroad, what man, trow you, wilbe stirred vp or moued to good workes, prayer, almes, abstinence, or help of his neighbours? For if in all these workes there be sinne, and neither merit, nor reward, nor profit, what should moue me to performe them? Who will bestow his labour & goods in vaine, & without any profit, but with hindrance to himselfe? So as these new religions, as you see, quite take away all good workes from men, and leaue them only faith, which they esteeme in place and value of al. It is not the credible that Christ by so many sweats and labours, by such his manifold doctrine and heavenly admonitions,



*Is best to be imbraced.* 15

concurrerh with them as the vniuersall meritorious cause. I omit many other things which might be brought to this purpose.

## II. CONSIDERATION.

*That Christian Religion excludeth liberty of sinning.*

**T**HAT Religion is also to be preferred, as most gratefull to God, which alloweth no liberty of sinning but by all meanes excludeth it. For as the Religion which is of God ought to stir vp and incite mens mindes to the study of good workes, and perfection of Christian life: euen so ought it also to feare them from synning, keep them in the feare of God, and, as much as in it lieth, hinder all synnes and offences. Such then is the Catholike Religion. For many wayes doth she remoue al liberty of sinning

First, by the Sacrament of Pen-  
nances: For that it greatly feareth very  
many from synning, seing they know  
that all their synnes must be discovered  
one

coll the force of his merittes then they who teach, that he alone did merit all. & left vs no strength to cooperate to his meritts. Nay rather those men do greatly iniure Christ, because they take away this force and efficacy from him: like vnto certaine Philosophers, who taught that things created had no force in themselves to cooperate, but that the only in-created power of God did al, and thereby iniured his Omnipotency, as if he could not giue force to things created to worke & cooperate with God. For as he should iniure Christ, that should attribute to man any force or strength to merit, that is not deriued from the meritts of Christ: so also should he iniure God, that should attribute any force or power to things created that is not deriued frō the omnipotency of God. Furthermore as the operations of things created are referred vnto God, as the Author of all, because he gaue them force, and together concurreth with them as the vniuersall efficient cause; euen so are all the meritts of iust men referred vnto Christ, as Author of them all, because he gaue them force and power therto, and together concurreth



*Is best to be embraced.* 17

away in this life by Pennance, is inough to euerlasting Damnation: neyther shall faith any thing profit to the forgiunes of synnes, without true pennance.

Fourthly, for that in many wayes striketh into man the feare of God, proposing vnto him diuers of his iudgmēts; when as he wil neuer haue him secure of his saluatiō, but alwayes to watch, pray, to be sober, to be alwayes intent to do good workes, least at any time he be eyther ouercome by tentation or supplated through the fraud of the Diuell, or fall by some in consideration, or els not prepared, suddainly surprized with vnexpected death. And hence it is, that in good Catholikes, who endeauour to liue according to their Religion, we dayly see a wonderfull care and sollicitude in auoyding of synne: & if through humane frailty, they shall at any tyme commit any offence, they straight waies wash it away with Confession, and amendment of their liues.

Now, other Religions do performe no such thing at all, but shaking of all feare of God, open the wyde gate to all liberty of synne and licentiousnes.

B

First,

one by one in Confession, and Pennance done accordingly; and if any thing be stolne, or any losse or damage done, the same must be restored, and satisfaction made. Moreouer in this Sacrament is required sorrow for their syns, and purpose to amend their life: wherunto is also conferred grace and aide to performe the same: and last of all heerein are giuen wholsome admonitions to liue well and vprightly. Wherby we see, that this Sacrament doth greatly restrayne liberty of synning.

Secondly by the doctrine of Satisfaction & Purgatory. For it teacheth that after the syn and eternall payne is forgiven (in Confession) there remaineth for the most part an obligation of some great temporall payne, which vnlesse we redeeme in this life by the exercise of good workes, to wit by prayer, almes, abstinence, and the like; we shall pay it in the next life, with the cruel torments of Purgatory. For that with God noe euill shall remaine vnrunged.

Thirdly, for that it teacheth, that one only mortall sinne vnlesse it be washed away



by Diuine law men were not bound to reueale their secret synnes to any, neyther could the Priest, as they thought, absolue them; how could they be compelled therunto by any humane precept, without fruites of remission of their synnes.

Secondly, they do not only take away Confession, but also the vertue of penance; in that they deny Contrition or sorrow for synnes past to be necessary. For as Luther saith, *Contrition maketh a greater synner*; and Calvin saith, *That S. Hierome who affirming penance to be the second table after shipwracke, it being impious doctrine, cannot be excused.*

Thirdly, because they deny the necessity of satisfaction, and say, that, that redoundeth to the iniury of the satisfaction of Christ: as who should say, if our satisfaction be of any value, that of Christ is insufficient.

Fourthly, because they deny Purgatory, and all temporall punishment of soules after this life.

Fifthly, because they deny any obligation of temporall paynes to remayre, after the guilt of synne is remitted. For that to satiate therewith all

Heretiks synning. For that they say, it is an humane way mane Inuention, a torment of mens all feare of Consciēces, and a meere superstition. It is a wonderfull thing, that any superstition, or inuention of mens brayne should haue such force to the amendment of our life & quietting of our Consciēces! This force also haue the *Lutherans* themselves, being taught by experience, sometymes witnessed. For as *Sotus* relateth, who was present, that

*In 4. d. 18.* when the Emperour (*Charles the fifth*) was *q. 1. art. 1.* in Germany, there was sent vnto him an embassage from the famous Citty of Norimberge, by which the Senate demanded, that the Emperour by his Imperiall power would command auricular Confession to be practised: for that they said, they had found by experience, that their Cōmonwelth after Cōfession had byn taken away, to abound with diuers crimes against Iustice and other vertues, which were vnknewne vnto them before. This embassage, saith *Sotus*, caused great laughter. For if  
by



guilt or payne: what should let him to commit neuer so greiuous or enormous wickednes? What should he feare Hell or Purgatory? Neyther: for by liuely faith alone, no syn shalbe imputed to any man, although it be neuer so grieuous and filthy. What then? Shall he feare the Diuine wrath, or the subtraction of heauenly Grace? No: for that God doth not impute the same vnto him: and for the satisfaction that Christ made, he cannot be offended with him. Doth he feare temporall satisfaction, or Confession? Neyther: For that these things are taken away as superstitions. What then doth this man more feare then any Atheist? Or how doth he not open as wyde a gate to all wickednes & impurity as the Atheist? What Atheisme teacheth, the Scripture witnesseth, when she sayth: *The soole said in his hart, there is no God: they are corrupt, and are made abominable in all their endeauours: There is not one that doth good, there is not so much as one.* And this doth Atheisme teach, for so much as it taketh away the feare of Diuine punishment, wherby men are held as with a bridle from synning. But these Religions do

*Psal. 13.*

paynes and punishments are forgiven.

Sixtly, because they teach, that only faith is sufficient to the remission of all guilt and payne, nor any thing els to be required.

Luth. in

assert. art.

2. Calu. l. 3.

cap. 11. §. no syn shalbe imputed vnto him that hath a lively

13. & 14.

faith. And for this reason Luther said,

Luth de li

bertate

Christiana.

Calu. l. 3.

cap. 4. §.

23. & l. 2.

cap. 8. §.

58.

Seauenthtly, because they teach, that no syn shalbe imputed vnto him that hath a lively faith. And for this reason Luther said, that the Commandements did no more belong to vs, then the cerimonies of the old law, but that all obligation therof was taken away at once by Christ, to wit, because the violating therof is no lesse imputed to the faithfull, then the violating of the cerimoniall law. That al thes things are thus taught by them, is manifest by the places here cited in the margin; and euery man that is but meanelly conuersant in these Sectes doth know it to be true.

These things standing thus, it is euident that a feare of God is vtterly taken away fro the hartes of men, & the raynes of liberty are loosed to all kind of syn. Nay, there is as much or rather more liberty giuen by these Religions, as by Atheisme. For if there be no syn imputed to a man that hath that forementioned speciall or lively faith, cyther for guilt



*Is best to be embraced.* 23

Secondly: For that they say, that all those who haue true faith are predestinated, *Calu. 1. 3.* and that they ought to belieue the same most *c. 2. 6. 6.* assuredly. And if all the followers of these *7. 11. 12.* Sectes be predestinated, and that they are *15. 16. 6.* bound to belieue the same most firmly: *38.* wherefore then should they be sollicitous, cyther to liue well, or to shun the workes of the flesh, which the Apostle recounteth? For neyther can they doubt of their saluation, or that they shall go to hell; because Gods predestination is potent and immutable, and those who are so predestinated cannot possibly perish. Neyther can they feare the paynes of Purgatory, which they beleue not: nor yet can they feare punishments in this life, when as synnes are not imputed to them by God.

Thirdly: For that they take away the liberty of Freewill, and do teach, that all *Luth. in* things happen by an inevitable necessity; and *Affert.* that a man cannot make his works better or worse. *art. 36. 1. 1.* For if there be no liberty, there is pro- *cap. 16. 6.* perly no sinne: like as a lyon when he *8.* demoureth a man, although he committeth euill, yet sinneth not; because he doth it not freely, but by the vehement  
B 4 instigation

no lesse take away the feare of heavenly reueg and chastisement, when as they teach, that no syn shalbe imputed, cyther for offence or payne, nor any man punished therefore.

Moreover I say, that by these Religions, this wholsome feare of God, is sooner taken away then by Atheisme. For few Atheists do certainly belicue, that there is not any God at al; but many doubt it, and feare the contrary, and so they be not without feare of punishment of him, that may in many things repress them. But these Religions do for certaine & without all doubt teach, that synnes are not imputed to the faithful, and this they commaund to be most firmly belicued; and therefore they leaue no feare, but to shake of all suspition & imaginatiō of punishment whatsoever: so, as they giue a far greater scope to all wickednes, then Atheisme doth. Neyther do they this by one manner of way only, but by a fourfold.

They take away all feare of God foure manner of that synnes are not imputed to the faithful ways.

First: For that they teach, that *through faith synnes are not imputed vnto vs, be they neuer so many, or neuer so beynow; wherof we haue spoken inough before.*

Secondly:



is knowne to be fare off, and free.

Hereby then it is as cleare as the sunne, that these Religions, by these foure wayes now declared, do take frō the minds of mē all feare of God, & do giue as large a scope to all wickednes, as euer any Atheisme in the world: and that the more perniciously, because the are not exercised in the open view and shew of impiety, but vnder the colour (forsooth) of diuine religion and honour, to wit, vnder the faire titles of only faith, satisfaction of Christ, liberty of the new Ghospell, diuine prouidence, and predestination. Vnder these shaddow thus couertly hid is swallowed so much venom, that it wholly poysoneth the mindes and maners of men. Who then that hath but the least dramme of an vpright iudgment, that will thinke such Religions to come from God?

## 24. *What Faith & Religion*

instigation of nature; nor is it in his power to moderate this his instigation. Noe man shall be then worthy of punishment, because that which is done by force of necessity, deserueth no punishment: Wherefore there shalbe no hell nor any punishment at all after this life. For that it should be a great and intolerable cruelty to damne a man to euerylasting torments for those things which by no meanes he could auoid. Wherefore then should they feare to follow their harts desire, or do any thing that may please their appetite?

Fourthly: For that they teach,

*Luth. supra. Cal. 1. 1. cap. 17. §. 5. & cap. 18. §. 1.*  
all mens workes, as well good as bad, to haue bin preordained of God from all eternity; and to that end, the wills of men are by him inclined, incited forced, and determined to performe the same. For if God do worke in vs as well bad as good, there is no reason why we should endeavour to auoid euill, or feare the punishment therof. For that God is not the reuenger of that wherof he is the Author, nor can he punish that which he will haue done in vs, and causeth vs to do: For that this should be more then Tyrannicall cruelty, from which God is



*S. Francis à Paula*, and many more in our age.

That all these men were followers of the Catholike religion, there can be not doubt; as well for that they adhering to the Roman Church, did professe the faith therof, & wonderfully propagated the same: as also for that most of the were Monkes, & vowed religious men: nay all monasticall institutions & professions had their beginning by them. That they were most holy men; it is the common consent of all Christian people for so many ages past that liued in their daies. Neither was there euer made any doubt therof. And this the heretikes themselves do also confesse of diuers of them, and specially of *S. Bernard*, *S. Dominick*, and *S. Francis*. For it were a great impudency to deny or call into doubt, that which the consent of the whole world auerreth.

If these men therefore were Saintes and Catholiks, as all the world doth hold them to haue byn, it followeth necessarily that the Catholike & Roman religion which they held & imbraced, is the true religion, and proceedeth

## III. CONSIDERATION.

*Draxne fro the Sanctity of the followers  
of true Religion.*

**T**HAT Religion is to be preferred,  
wherin very many men haue byn  
famous for sanctity of life. For it cannot  
be that a naughty religion should lead a  
man to sanctity, or that true sanctity  
should abide with a naughty religion.  
But Catholike religion hath had very  
many in her Church in all ages, who by  
common confession and witnes of all  
the Christian world were most holy  
men. Amongst whome, to omit innu-  
merable others were, S. Antony the great,  
S. Hilarion, S. Gregory Thaumaturgus, S.  
Nicolas Bishop of Myra, S. Athanasius, S.  
Gregory Nazianzen, S. Basil, S. Simeon  
Stelites, S. Ciprian, S. Hilary, S. Martin, S.  
Ambrose, S. Hierome, S. Augustine, S. Benet,  
S. Gregory the Great, S. Vedastus, S. Amadus,  
S. Vvinock, S. Berin, S. Romwald, S.  
Vvillebrord, S. Boniface, S. Bruno, S. Bernard,  
S. Romuald, S. Noribert, S. Dominicke, S.  
Francis, S. Thomas of Aquine, S. Bonauenture,  
S.



that he is a liar from the beginning, and the Father of lyes, who by his lying and deceytes doth euer seeke to corrupt the true religion, thereby to destroy soules. If it came from the Diuell, how could it then lead them to sanctity, and make them enemies to the Diuell, and friends to God? For *what society is there betwene light<sup>2</sup>. Cor. 6. and darkenes?* and what agreement with Christ and Belial?

Fourthly: It is altogether incredible that God should permit men so innocent, so contemning themselves and worldly affaires, so studious of his diuine glory, and ardent louers of him, to be deceiued for so many ages, in a matter of so great moment, to witt, in the busines of religion and foundation of all piety. Who is he that will thinke so impiously of Gods diuine goodnes? They pretermitted nothing on their behalfe, whereby they might please God and aduance his glory, taking vpon them the greatest paines & labours for the obtaining therof, and wholly implying and cōsecrating their liues vnto him. How cā it be, that his diuine goodnes, that true Light which enlighteneth euery man  
that

ceedeth from the Holy Ghost.

First, for that it is impossible, that a false religion should lead to true sanctity, for that religiō is the foundatiō of sanctity. That heavenly edifice can not be built vpon vanities, nor vpon pernicious & sacrilegious falsities, as is euery falsity, in religion. It cannot be, that a false religion should withdraw the mind frō earthly things, and so fixe it vpon heauenly, that being kindled with diuine loue and seruor, should force the same to vndergo so great labours & paines for procuring the health of her neighbours soules. Notwithstanding the religion which these men imbraced, did performe in them all these things; and consequently it cannot be, that their religion was false.

Secondly, for that, without true religion, it is impossible to please God. But by the consent of all, these men pleased God and were his great friends and familiars: Therefore their religion was the true. For how could they please God who is verity it selfe, by a false religion?

Thirdly, if their religion were not true, then was it from the Diuell; for that



*Is best to be imbraced.*

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mit many other things which might be brought for confirmation heereof.

But if it be blasphemy to say, that diuine promises be false, then is it necessary to confesse, that these men did receiue the true faith and Religion. Wherefore, seeing that they imbraced the Catholike Religion, and were most addicted to the Roman Church, detesting and hating all other faith and Religion that was contrary to this; it cannot be doubted, but that the Catholike and Roman is the only true, and heauenly inspired Religion. And all Religions besides, are false and inuented by the Diuell.

Finally, if their Religion were not the true, but rather some of the Aduersaries the true Religion; then is it necessary to confesse, all the forsaide men, whome the whole world hath held for Saintes, not to haue byn not only holy men, and friends to God, but to haue byn impious and enemyes to him, and so damned and adiugded to cuerlasting punishments. For without true Religion it is impossible to please God. Neither can it be said, that they were to be excused

that comes into this world, should not reucale the truth and his light to so worthy seruants and louers of him, but should leaue them sticking fast in their blind and pettiterous errors?

Then is that false, which our Lord so oftē repeating, promised, to wit, *Aske and it shalbe giuen vnto you: seeke and you*

*Matth. 7.  
Luc. 11.*

*shall find, knocke and it shalbe opened vnto you. For euery one that asketh receaueth and he that seeketh, findeth, and to him that knocketh it is opened.* For that S. Francis, S. Dominick, S. Bernard, S. Benet, and the like lightes and wonders of the world, did all their life tyme, aske, seeke, and knocke, that they might obtaine of our Lord things necessary for their health, & to know and fullfill his will perfectly in all things; and yet notwithstanding obtayned nothing heerin. False also thall that be, which our Sauour saith: *If you then bring naught know how to giue good giftes to your children, how much more will your Father from heauen giue a good spirit to them that aske?* for that these men did dayly and earnestly aske this spirit, and yet obtayned it not. For that a good spirit can neuer be without a good Religion. I omit



were the chiefe ministers & instrumēt  
of Antichrist.

Thirdly, because they were Idolatours, adoring a creature for their Creatour, to wit bread and wyne instead of Christ in the Eucharist, worshipping Saintes & their Images &c. These thinges may not be excused by any ignorance whatsoeuer. And therefore all these were wicked men, and adiudged to hell torments. But how improbable, and incredible are all these things, and against the cōmon consent of all Christian men that euer were? And on the contrary side, in other Religions there were neuer any of famous sanctity, nor can they name so much as one. For that their very first Authors were giuen to temporall commodities, and were followers of pleasures, hauing nothing singular in their liues aboue the common sort of people, but rather giuen to greater vices and wickednes. But of this point we shall speake more heereafter.

Nor doth it any way preiudice our cause, that among Catholikes, there be many who do not only ~~live~~ liue well & holily, but do defile their body and

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excused by ignorance: for that ignorance doth not excuse, except in certayne secondary cases, which by reason of some positive precept are necessary; but in no case doth it excuse in any fundamentall and chiefe head. For otherwise any man may obtrayne saluation without any knowledg of God or Christ at all, which is repugnant to al Scripture. But if these men erred (as some of our Aduersaries do pretend that they did) then erred they in the chiefe heads.

First, because they acknowledged not a speciall faith, wherby only we are iustified and made partaker of the redemption and iustice of Christ, and sinne is not imputed vnto vs, as the authors of other Religions do teach: Therefore they remained in sinne, being deprived of the participation of the Iustice of Christ, & consequently were children of Hell.

Secondly, because according to their iudgment they were out of the true Church of Christ (out of which, by consent of all, there is no saluation) & did adhere to the whore of Babylon (for so do they call the Roman Church) and were



take away all feare of punishment, and hope of reward, esteeming all her good workes to be stayned and defiled with synne, then might the wicked life of men, and their neglect of good workes be worthily imputed and laid vnto her charge. For euen as he that should take away a proppe from a house that were ready to fall, should be the cause of the fall of that house: So he that should take away the feare of God, and of future punishments, wherby men are kept in awe from falling into the pit of synne, should be the cause of these ruines and miseries. And in like manner he that should take away that which is wont to incite men to the study of good workes, should be the cause of their neglect and contempt of the same.

Wherby it is manifest, that euill life and neglect of good workes, which is found in some Catholikes, is not to be imputed to their Religio but to the liberty only of their freewill: Whereas the same notwithstanding amongst Lutherans, Calvinistes, and other followers of new Religions is properly imputed and laid vpon their Religion, which taketh

An obie-  
ction of  
the Ad-  
uersary  
answered.

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### *What Faith & Religion*

mind also with diuers wickednes. For that they do not these things with leaue and approbation of their religion but against, the expresse prohibition therof, and against the threats of punishment, and promise of rewards, which their Religion doth propose vnto them, and doth seeke by all meanes to hinder them. Therefore this wickednes of life is not any way to be imputed to their religion, nor doth it argue the imperfection thereof. For whereas there be three things wherby to reuoke men from committing euill, and to incite them to do good, to wit, feare of punishment, hope of Reward, and the excellency it selfe of the good worke wrought; the Catholik Religion doth most highly commend, propose and inculcate the same to her followers; omitting nothing wherby to stir them vp to auoyd sinne and follow vertue. And if perchance some of them do not aspire or attayne hereto, that is not to be imputed to Catholik Religion, but to the liberty of their owne freewill which striueth against all these former incitements: But if the said Catholik Religion should  
take



*Is best to be imbraced.* 37

and therefore is it the true Religion, and to be preferred before all other Religions, as hauing testimony therof only from God. That in this Catholike Religion very many miracles haue byn wrought in all ages, euen from the Apostlestymes, and are wrought at this day also, it is very euident and knowne to all Christian people, being made manifest vnto them out of the histories and Chronicles of diuers Kingdomes, and out of the liues and actes of diuers Saintes.

But these miracles (say our Aduersaries) were not true, as partly feigned and partly wrought by the Diuell. But in this there is no shew of probability: it being against the iudgment of the whole world and of all ages: for that all Nations haue now for so many hundred yeares held them for true miracles without any doubt at all. Who did euer doubt of the miracles of S. Gregory Thaumaturgus, S. Antony the Great, S. Hilarion, S. Martin, S. Nicolas, S. Benet, S. Malachias, S. Bernard, S. Dominick, S. Francis of Assisium, S. Francis of Paula, B. Father Xauerus, to omit infinite others?

*Caluin.  
Præf. in  
Institut.*

quite away all meanes that are wont to hinder euill, and incite men to do good, adhering only to the liberty of their freewill, for as much as it hath chosen such a Religion of purpose.

### III. CONSIDERATION.

*From the Miracles wrought by the Imbracers of Catholike Religion.*

**T**HAT Religion, in which very many miracles haue byn wrought throughout all ages, is to be preferred before those which be destitute of miracles. For that miracles are as it were certaine diuine scales and Testimonies, whereby Religion is confirmed. And whereas in Religion there be many things that, being aboue nature and humane vnderstanding, cannot be comprehended or vnderstood by naturall reasons; some supernaturall arguments are therfore needfull, whereby mans vnderstanding may be conuincied. And these be miracles. But only Catholike Religion doth shine with true miracles, and



their soules, & to the euerlasting infamy of their names, feygne these miracles, therby to beguile the world? For that a lye in those things which belong to Religion, is a most pernicious and grievous synne. Againe: yf these miracles were feigned, they might easily haue byn conuincted and refuted of vanity by men of those ages, amongst whome they were said to haue byn wrought: But neuer yet did any man reiect the, except he were a Pagan, a Iew, or an Heretike. Moreouer very many of these miracles haue byn confirmed by publike testimony of Bishops or Magistrates, who with mature diligence and deliberatiō examined the causes therof. Finally, to say that they were feigned is to take away all credit of hiltoryes, and to overthrow all knowledge of former tymes: for that it may be aswell said of all things anciently done, that they were feigned, when as they cannot otherwisc be proued, then by the writings and testimony of Authors.

In like manner, that these miracles were not wrought by the help of the Diuell, is manifest many wayes.

That miracles in the Catholic Church are not feigned.

Moreover that miracles in the Catholic Church are not feigned, may be convinced by many reasons. First, for that they are written and recorded by most grave and learned Authors. The miracles of *S. Gregory*, who therefore is surnamed *Thaumaturgus* (so wit for the multitude and greatness of his miracles) are written by *S. Gregory Nissen* in his life, and by *S. Basil lib. de spiritu sancto cap. 39.* The miracles of *S. Antony*, by *S. Athanasius* and *S. Hierome*. The miracles of *S. Martin*, by *Seuerus Sulpitius*. Of *S. Nicolas* by divers Greeke wryters; of *S. Benet* by *S. Gregory the Great* and others; of *S. Malachy* by *S. Bernard*; of *S. Bernard* by divers most grave Authors of that age; of *S. Francis* by *S. Bonaventure*; of *S. Dominicke* by those who receyved it from men of very great credit. The miracles of *S. Francis de Paula* are recounted in the bull of his Canonization. The miracles of *B. Father Xaverius* after most diligent inquisition made, and witnessses deposed, were approved by the publick testimony of the Viceroy of *India*. Who then will thinke that these men excelling in sanctity, learning, & authority, would to the destruction of their



naturall causes; & so do not exceed their naturall force and power. Besides such false miracles are for the most part not only vnprofitable to men; but hurtfull also and wicked: as for example, to make fire descend from heauen, to make statua's speake, and the like, which Antichrist & his false prophets shall do in the last dayes, as out of the Apocalyps is gathered; neyther do these false miracles profit any to the amendment of life. But the miracles of Saintes haue a perpetuall and solid operation, and are very profitable to men; styrring them vp to the feare of God, and the amendment of their liues.

*Apoc. 13.*

Fourthly, New miracles were neuer approued in the Catholike Church without great and diligent examination therof before made: for that the witnesses are examined, and that for the most part vnder their Oaths; the fact it selfe is narrowly looked into, whether it may be wrought by the force of Nature, or power of the Diuell: all circumstances are considered, by what meanes, order, what occasion, what tyme & place, to what end, before

First, because they were done by most holy men, and such as were most intrinsecall with God. For who will thinke that *S. Francis*, *S. Dominick*, *S. Bernard*, *S. Benet*, *S. Martin*, and their like had any familiar conuersation with the Diuell?

Secondly, because these miracles did far surpasse the Diuels power: for that the Diuell cannot giue fight to the blind, cure the lame, raise vp the dead, suddainly strengthen sickes of the palsey, in a moment quicken dry and benumbed members, and the like, which do exceed all force of nature. Neyther could any Magitian euer do the same by any help or art of the Diuell; and yet notable such like did our Saintes worke, and that by only touching, or a few prayers, or the signe of the Crosse, and sometymes also by a command only.

Thirdly, because those miracles that be wrought by the Diuell, do cyther continue but for a small tyme, as being deceyts and delusions only of the eyes, such as magitians are wont to do; or if they do continue, they are wrought by naturall



he may accomodate himselfe to the inclinations and affections of all men. Therefore seeing that only Catholike Religion hath myracles, and false Religion hath none; it is an euident token that the myracles of the Catholike Church are not wrought by the Diuell.

Finally, what colour of reason can there be, to say, that these myracles should be feigned, or wrought by the Diuell? Is it becaule they could not be otherwise done? But God is omnipotent and he hath wrought many the like by his Apostles, as out of Scripture is manifest. Or is it because they be repugnant to Scripture? But our Lord hath plainly promised this grace of working myracles and curing, when he said: *Verily, verily, I say vnto you, he that belieneth in me, the workes that I do, he also shall do, and greater then these shall he do, because I go to my Father; and whatsoever you shall aske in my name, that will I do, that the Father may be glorified in the sonne.* By which wordes he intinuateth, that the grace of working myracles should alwaies remaine in the Church, and that not the Apostles alone, but many Apostolicall & holy men also should  
from

*Ioan. 14.*

whome, and vpon whome the miracle is wrought. And oftentimes there want not those, who would willingly exaggerate the matter, or els make it doubtful and suspected, if they could, and therefore they leaue nothing vntried or discussed. So as it is impossible, that the deceyt, if any be, can longly hidden, besides it doth belong to the diuine providence of God not to permit men to be so miserably deluded, especially after so great diligence vsed, to search out the truth of the matter.

Fifthly: Yf the miracles of the Catholick Church be wrought by the Diuell to reayne men in their false Religion; why doth he not the like then in other Religions, to wit, among the Turkes, Arians, Anabaptistes, Libertines, and the like? Why doth he leaue to worke miracles amongst these, and makeeth famous only Catholike Religion therewith? Is it for that perhaps he is more grateful or pleasing vnto him than all the rest? but he ought not to neglect others also, from whome he receyueth so large and ample increase: he is delighted with variety of false worship, that  
he



diligent discussion and examination made.

But, say our aduersaries: True miracles do confirme the Ghoſpel *Marc. ultimo*: But theſe do ouerthrow the Ghoſpell, and ſet vp Idolatry, to wit, worſhip of reliques and Images, inuocation of Saintes, Maſſe, and the like: and therefore they be wrought by the Diuell. But this is a plaine ſophiſme, which is called *Petitio Principij*; for that, that is heere taken as granted for true, which ſhould be firſt proued, and wherof the whole controuerſy dependeth. For it is ſuppoſed for certaine and vndoubted that Catholike religion is falſe, and therupon is conſequently gathered, that the miracles wherby it is confirmed are falſe and meere illuſions of the Diuell. In this very manner did the Scribes & Pharifies ſuppoſe the doctrine of Chriſt to be falſe and contradictory to that of *Moyſes*, and therence gathered that his miracles were falſe, and that he himſelfe caſt out Diuells in *Beelzebub* the chiefe of Di-  
*Caluin. Præf. in Inſtit.*  
*Match. 12.*  
 uells.

So alſo did the Pagans calumni-  
 are the miracles of auncient Martyrs,  
 ſaying

from time to time worke miracles: so as we see this promise of our Lord fulfilled, when Holy men do miracles.

Or is it then, because there is no witness of these miracles? But besides the witness of most faithful writers, we have the testimony and consent of the people: we have in many of them the testimonies of Bishops or Magistrates after most diligent examination made of the thing itselfe, and deposition of sworn witnesses. Besides that, very many of these miracles have bin publicly done in the presence of many people; & there are no ancient histories extant (besides those that are contained in holy scripture) that have so many and worthy witnesses for their truth, as these of miracles have. To these may be adioyned the great miracles that are done in euery age, yea almost euery yeare in diuers places by Saintes now reigning with Christ, but specially by the most Blessed Virgin, which in those places where they are wrought are manifest to all men, and may be scene and felt of all, and which are also confirmed by the publicke testimonies of sworn witnesses, after diligent



the riuer of *Alba*, but in vayne. In like manner *Caluin* attempted to raise one to life who by his perswasio feigned himselfe dead, but with that successe, that of aliue man he became dead indeed: for that by the iust iudgment of God, when as *Caluin* came to raise him, he was found without life. The whole story wherof with all particulers is at large recounted by *M. Hierome Bolsecke in vita Caluini cap. 23*. Wherefore seing neither true nor feigned miracles do succeed with them, they endeaour to take quite away from the Catholike Church this most strong rocke and firmament of miracles, which altogether conuinceth the vnderstanding of man: but with no shew of probability at all, as we haue shewed.

As those therefore, who pondering and weighing well the miracles of our Sauour and his Apostles, with a quiet and humble mynd, setting aside all hatred & other euill affections, could not doubt, but that their doctrine proceeded from God: euen so now, they that without hatred & passio of mynd consider well of the miracles, that haue byn wrought in the Catholike Church, by holy men  
in

saying they were done by magical artes: and the same did the *Arians*, *Eunomians*, & *Vigilantians* of the miracles of Catholics, as witnesseth *Victor Vicensis lib. 2. de persecut. Vandal.* and *S. Ambrose, serm. de S. Gervasio & Protas. Hieron. contr. Vigilant.* But we on the contrary side by the evident truth of miracles, which may be cleerly knowne seene & perceaued of all men do gather the verity of Catholik religion, whereof the controuersy now is. For that we neuer yet read of miracles wrought in confirmation of false doctrine, such as many Saintes haue done in confirmation of true. We neuer read that dead were railed to life by heretikes, the blind made to see, the lame straightened, the palsy cured, Diuells cast out of men. Such miracles as these were neuer wrought by *Luther*, *Caluin*, or any of their followers. Indeed *Luther* sometime did attempt to cast out a Diuell from a feminine disciple of his, but he was in danger to haue byn strangled himself by that diuel, as witnesseth *Fredericus Staphilus*, who was present at the act. And at another time, he would haue rayled to life one that was drowned in the

*Coeblens*  
in *actus*  
*Lutheri*  
an. 1523.



*Is best to be imbraced.* 49

and are converted is the Catholike and Roman Religion, is most manifest by that which hath byn done aswell in this our age, as in former before. For that in this our age, there haue byn infinite, and dayly still are converted in the East Indies, in Iapone, and in the vast Kingdome of China, besides in many Ilands of the Indian seas. All these passe from their Gentility to the Catholike Religion, & are vnited to the Roman Church; and this by Religious mens indeauours, sent thither by authority from the Pope.

In the last, or fourteenth Age, one only *S. Vincent* surnamed *Ferrerius*, of the order of *S. Dominicke* converted to the Catholike faith five and twenty thousand, partly Iewes, and partly Saracens, as testifieth *S. Antoninus* a famous Writer of that age 3. p. *Histor. tit. 23. cap. 8. §. 4.*

In the 13. Age were converted very many to the Catholik faith in the Kingdome of Tartary, by two Friars of *S. Dominickes* order, being sent thither from the Pope; the Emperour of Tartary himselfe whome they cal the Great *Cambesidring*

in all ages both alive and dead, cannot doubt but that their Doctrine and Religion proceedeth from God, and that the Church wherunto they adhere, is the true Church of God.

## V. CONSIDERATION.

*From the Conversion of Nations by the embracers of Catholicke Religion.*

**T**HAT Religion is esteemed to be the true, and consequently to be embraced, wherunto alwayes Nations haue byn converted. For that our Lord hath often promised in Scripture this conversion of Nations, to the true faith and worship of God, which promise *marc. Luc.* must be fulfilled: But the Religion wherunto Nations in all ages haue byn, and now in this our age also are converted, is the Catholike and Roman Religion. *Ergo*, there can be no doubt, but that this is the true Religion of Christ.

Now then, that Religion, wherunto these nations haue alwayes byn, and

*Psal. 1. 6.  
21. O/e. 1.  
matth.  
marc. Luc.  
ultimo.*



*Is best to be imbraced.*

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Church. Centur. 9. cap. 2.

In the 8. Age, was conuerted a great part of Germany to the Roman faith by *S. Boniface*, sent thither for that purpose from Pope *Gregory* the second. Cent. 8. cap. 2.

In the 7. Age were conuerted those of *Franconia* (or *Franke-County*) by *S. Kilian*, sent thither from the Pope of Rome also. Cent. 7. cap. 2.

In the 6. Age, were the Englishmen conuerted to the Roman faith, by Monkes sent thither for that purpose from *S. Gregory* the Great. Cent. 6. cap. 2.

Finally, those of *Brabant*, *Flaunders*, *Holland*, *Frizeland*, *VVestphalia*, *France*, and other adioyning Nations, by whome were they conuerted? Were they not conuerted by disciples of the Roman Church, to wit, *S. Seruatius*, *S. Eloy*, *S. Rumwold*, *S. Amandus*, *S. Vedastus*, *S. Lewin*, *S. Remigius*, *S. VVillebrord*, *S. Swibert*, *S. VVulfrane*, and others, who all were most addicted to the Roman Church? By which it is manifest that all Nations, which hauebyn conuerted from Paganisme or Iudaisme to Christ, for these  
D 2                      thousand

desiring the same, as wryteth *Paulus Ver-  
netus*, whose help and endeauour the  
said Emperour vsed in effecting of this  
business.

In the 12. Age, the people of  
Norwby were conuerted vnto the Ro-  
man Faith by \**Adrian* the fourth, beforche  
was Pope, as writeth *Platina* in the life of  
an En

glishman  
and called  
*Nicolas  
Break-  
spere* be-  
fore he  
was a sup-  
ped to the  
Apostolik  
Sea.

In the 11. Age were the Hun-  
garians for the most part conuerted, and  
Bishops ordayned and appointed there  
by the Pope of Rome, at the request of  
their King *Stephē* afterwards a Saint, that  
was newly conuerted to the said Roman  
faith: as wryte the *Centuriators of Magde-  
burge*, Cent. 11. cap. 2.

In the 10. Age, were many pro-  
uinces conuerted to the Roman faith,  
by the endeauours of *Henry* the first Em-  
perour, *Adalbert* and *Methodius* Archbi-  
shops of *Bohemia*, and *Moravia*, as testify the  
Centuriators aboue mentioned, cent.  
10. cap. 2.

In the 9. Age, were the *Vandalis*  
*Bulgarians*, *Sclauonians* *Polonians*, with those  
of *Denmarke* and *Moravia*, conuerted to  
the faith, and vnited to the Roman  
Church



*Is best to be imbraced.*

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liberty of life, and as it were, to become tame and tractable vnder the yoke of Christ, sweetly to taste of the feare of God, to conformethemselues to all modesty of life, and last of al to be inflamed with the contempt of temporall things, and loue of celestiall. How is it possible that, that Religion should be false and impious, which doth worke such wonderfull mutation in the harts of barbarous people? To conclude how can it possible be, that the Diuine Prouidence should permit al these Nations so many yeares to be deceyued, when as they haue forsaken their Idolatry, so hartily imbraced verity, and vnited themselues to the Church of Christ: and now to force them as it were into other abhominable errors, and new Idolatry; and that by such who were accompted and accepted of all men for lawfull Ministers of the Church, and were famous for sanctity of life, wisdom & miracles? God forbid, that euer we should so thinke of his Diuine goodnes and prouidence, which he vseth for mans saluation.

Furthermore., to *Lutheranisme*, *Caluinisme*, or *Anabaptisme* there was neuer

D 3

heard

thousand yeares last past, were conuerted to the Catholike Roman faith, and vnited and incorporated to the Roman Church.

This is also confirmed, besides other tokens, to haue byn the Roman faith and Religion, by Priests, by altars, by worship of holy Reliques & Images, by pilgrimages, by Inuocatio of Saintes, by Monasteries, by Monkes, by Obediencce to the Pope, and by very many other things proper to Catholike Religion which were in vse among all Nations after their Couersion, vntill of late they were taken away and abolished in some places, by these new vpstart Religions. What man is there, that maturely considering these things, can any way doubt, but that Catholike Religion is the true? For that in her, he seeth fulfilled Gods diuine promise of the conversion of Nations. To her do fly so many people, so many remote Nations, so many most potent Kingdomes, forsaking their Idolatry, abandoning the impurity of life, reiecting the multitude of wices, forgetting their barbarous & sauage manners, banishing all former liberty



VI. CONSIDERATION.

*From the Name Catholike, & from the  
thing it selfe, signed or marked with  
this Name.*

**F**V R T H E R M O R E that Religion is to  
be esteemed for the true Religion,  
which hath alwayes byn accompted &  
called *Catholike*, according to that of the  
Apostolicall creed, *Credo Sanctam Ecclesiam  
Catholicam*, I belecue the holy Catholik  
Church: But the Roman Church of all  
other Churches is only called the *Catho-  
lick*, and her followers *Catholikes*; Ergo, only  
the Roman Religion is the true Religiō  
of Christ. That the Roman Church is,  
and alwayes hath byn only called *Catho-  
lick*, is manifest. First by the very vse &  
custome of so calling her, receyued  
throughout the world: so as oftentimes  
the heretikes themselves in their wry-  
tings do call her *Catholike*, and her follo-  
wers *Catholiks*: neyther did any Sect  
whatsoever deserve that name. For ne-  
uer were the Marcionites, Montanistes,

D 4

Donatists,

heard of any conuerſion of Nations, or Pagan Kingdomes, but only a defection of ſome few, who profeſſing the name of Chriſt, and weary of their ancient Religion and diſcipline, did follow the liberty of their luſt & nouelty, which is a manifeſt argument of hereſy. For that hereſy is nothing els, but a corruption of Catholike doctrine, and a defection, or falling away from ancient Chriſtian Religion, only retaining the name of a Chriſtian. It eſides the ſtudy of hereticall teachers, is not to conuert Ethnicks, but peruert Chriſtians; which Tertullian excellently deſcribeth in his booke of Preſcriptions. Of adminiſtration of the word (ſaith he) what ſhall I ſay? Seeing that their buſines is not to conuert Ethnicks but to peruert ours (Chriſtians:) They do take more glory to bring to ruine thoſe that ſtand faſt, then to help thoſe vp that are fallen: becauſe that this their endeavour comes not from their owne building, but from the deſtruction of truth. They digge vp ours, to build vp theirs. So as it cometh to paſſe, that they worke the downfall of ſtanding edifices more eaſily, then the building of decayed ruines.



celebrated, our Sacraments are there administered, holydayes and fasting dayes are there kept, and finally the Roman religion is there publikely obserued. Who can then doubt, but that this is the true way of saluation to all, which our Saviour would haue taught, preached, and proposed to all nations? which he would haue to increase and fructify in all Kingdomes in due tyme and season? and which he doth stil conserue by some meanes or other in euery place, or dayning that Catholikes be so dispersed throughout the whole world, that by them Infidels may come to the knowledge of true Religion.

Moreover this Catholike Religion doth extend it selfe to al tymes, even from the Apostles. For that there can be no age from that tyme assigned, wherein this Religion did not flourish. In all ages hath Masse byn celebrated both for the liue and dead, feastes solemnized, fastes obserued, Monasticall vowes made, Saints worshipped, their reliques honoured, and such other like proper ensignes of our religion haue byn in vse and practice, as is manifest out of the

It extendeth it selfe to all tymes

Donatists, Pelagians, Vigilantians, Waldenses, Lutherans, Caluinists, or Anabaptistes called *Catholikes*, or their doctrine *Catholike*: Only the Roman Church, with the people adhering vnto her, is called the *Catholike*: and the Religion, faith, & doctrine of this Church, is called the *Catholike Religion*, the *Catholike faith*, the *Catholike doctrine*, and her followers *Catholikes*.

*Catholike*

is extended to all Nations. Roman Religion, for that it being dilated and spread ouer all the world, doth extend it selfe to all nations and Kingdomes. For that there is no Kingdome nor Nation vnknowne to vs, which eitherto not, or somtymes did, or doth not now begin to embrace this religion. Nay, nowadayes the profession of this religion is almost publike amongst all Nations; to wit, amongst those of *Iaponia*, *China*, *India*, *Persia*, *Tartaria*, *Turky*, *Africa*, *Brasile*, *Peru*, *Mexico* &c. For that in all these places are found *Catholikes*, Churches, Altars, Images of Christ, and of Saintes: Masse is there celebrated,



*Is best to be imbraced.*

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where. But these religions are exceeding different amongst themselves, and disagreeing in their chiefe heads and members, one damning another to the pit of hell of heresy: how therefore can they be called Catholike?

## VII. CONSIDERATION.

*From Succession.*

**F**URTHERMORE, that Religion is to be accompted the true, whose ministers do all descend from the Apostles, and are eyther the Apostles successors or haue receiued their order and authority from their succellours. For by this reason it will appeare manifest, that that Religion and Church which doth honour & imbrace a religion so descended, to be Apostolicall: *Ergo &c.*

Now that all Ministers of the Catholike Religion, whether we consider the power of their order or Iurisdiction, haue descended from the Apostles, it is cleere. For that all inferiour ministers especially Priests, Deacons, & Subdeacons receiue their order from

writers of all tymes.

No sect e.

On the contrary side, let vs looke  
uer called vpon all other sects, and we shall neuer  
Catholick find, that any one of them was euer  
called *Catholike* nor their followers *Catho-  
likes*, as we haue said: but that euery one  
tooke their names of their first Authors,  
as the *Simonians*, *Valentinians*, *Pelagians*,  
No sect e- *Lutherans*, *Caluinists* &c.. No sect was euer  
spread  
ouer the  
world.

Rom. i.

Coloss. i.

fy almost in all Kingdomes, as S. Paul  
affirmeth. But *Lutheranisme*, *Caluinisme*  
and *Anabaptisme* now after 70. or 80.  
yeares are yet confined to certayne  
strayt corners, & do rather daily decay,  
by cyther going into other sects, or els  
returning to *Catholike Religion*, then  
any way increase. For that none of them  
hath continued from the Apostlestymes,  
but all sprung vp and inuented within  
these 70. or 80. yeares last past: and  
therfore neyther in regard of tyme,  
place, nor otherwise, can they be called  
*Catholike*. Againe, I say, that *Catholike*  
*Religion* is one, and the selfesame euery  
where.



& other Fathers do excellently declare. *Tract.*  
 In like maner all the power of Iuridi- *in Ioan.*  
 ction of Ministers in the Catholike *Chrysoft.*  
 Church, by which they gouerne Chri- *hem. 60.*  
 stian people, preach the word of God, *Ambros.*  
 and exercise all other Pastorall offices *l. 4. de sa-*  
 doth descend from Christ, and may be *cram. cap.*  
 perspicuously reduced to him. For that *4. & 5.*  
 Pastors haue their Iurisdiction from Bi-  
 shops, Bishops from the Pope; and the  
 Pope himselte, for that he is the succes-  
 four of *S. Peter*, in the same Chayre  
 and gouernement of the Catholike  
 Church, doth necessarily also succeed in  
 the same Iurisdiction, which was giuen  
 immediatly by God to *S. Peter*, and in  
 him to all his lawfull successours. And  
 those also in the Church who haue  
 not power ordinary but only dele-  
 gated, to witt, no proper Iurisdic-  
 ction of their owne, do receiue the  
 same from their Pastours, Bishops,  
 or the Pope. So as there is no minister  
 in the Catholike Church, no preacher  
 or teacher of the word of God that can-  
 not cleerly demonstrate his mission, and  
 shew the same to be deriued from Christ.  
 And truely except they could so do, they

were

Bishops. Bishops also haue their order from other Bishops: and these likewise againe from others: and so turthermore vpwards to the Apostles, who receiued this power immediatly from Christ.

As all men therefore, according to their vitall and naturall power, do by a long course of genealogy descend from our first Parent Adam: so do all ministers of the Catholike Church, according to their supernaturall power; by a long succession of ordination and sanctification, descend from Christ our Lord, who is the second *Adam*.

And there is no minister in the Church but can deduce the power, wherewith he cōsecrateth, sacrificeth, absolueth from synnes, administreth other Sacraments, and sanctifieth Christian people, from Christ himselfe, as the first head and Author thereof. So as also, all those workes, which by this power he effecteth, are attributed to Christ, as to the first and chiefe Author, who instituted this said power, and doth inuifibly protect and assist the same, man being only but the instrument, wherby all these thinges are done, as *S. Augustine* and



any Bishop or Priest among them (except perhaps some Apostata from the Catholik Religiō whose degree or dignity amongst the is now no more of value:) whereas notwithstanding the Church of Christ hath alwaies had these degrees, and byn gouerned therby. Neither haue they any power of Iurisdiction, wherby to preach the word of God, administer Baptisme, & gouerne the people with diuine reuerence in spirituall affayres of their soules. For I would demaund of whome *Luther* and *Caluin* receiued this power of Iurisdiction? By whome was cyther of them sent to preach the new Ghospell, and reforme the people? That they were not sent by the ordinary Pastors of the Church it is euident: therefore they came of themselues, being sent by none. But what can be a more certaine signe, that they are not to be heard, but rather to be fled from? For *how shall they preach* (saith the Apostle) *vnlesse they be sent*? He that entreth not (saith *S. Iohn*) *by the dore into the sheepfold*, but *clymbeth vp another way*, *he is a theefe and robber*: but *he that entreth by the dore is the Pastour of the sheepe*. Now, whosocuer without ordinary

*Rom. 10.*

*Iohn. 10.*

were by no means to be heard or regarded, but had in suspicion for wolves when as they entred not into the sheepfold through the dore, but crept in secretly some other way.

This argument alwaies did the ancient Fathers greatly esteeme and alleage, for the conuincing of all heresies. For therby is shewed the continuall succession of our Religion throughout all Ages, vp to the Apostles times. I am held in this Church (saith S. (a) Augustine) by the Succession of Priests (& Bishops) that haue come downe euē frō the Sea of Peter the Apostle, to who the care of feeding our Lords flocke was comitted, to the present Bishop of Rome (Anastasius) that holdeth the sea at this day. And the very same hath S. Hierome in his dialogue against the Luciferian Heretikes, which by and by we shall haue occasion to recite.

Now, none of the ministers of the reformed religion can shew this. And as for the power of order, whereby to administer Sacraments, and sanctify the people, truly they cannot reduce it to the Apostles and Christ, as we haue done, for that they haue vtterly taken all such power away. Neither is there any

*Irenæus l. 3 c 3. Ter-  
tul. de  
præscrip.  
August.  
epist. 185.  
Opus. 215. l. 1.  
2. contr.  
Parmen.  
cap. 4.  
(a) cap. 4.  
contra  
Eust.  
Fundam.*



*Is best to be imbraced.* 63

himselfe, neither do the spirits of his true Prophets impugne or contradict one another. Other things I omit, which might be alleaged to the same purpose.

### VIII. CONSIDERATION.

*From the consent of the ancient Fathers and Doctors of the Church: and from the decision of controuersies, without which there is no sodality or fellowship.*

**T**HAT Religion is thought to be of Christ and to be preferred before all other, in which the whole and full consent of Doctors of every age & Nation, about the principall heads of our faith, hath concurred, and wherein there hath byn an easy determination of all Controuersies: from which if once thou chance to decline or fall, thou hast no certainty left, which way to betake thy selfe. But such is only Catholike Religion, and therefore the true religion of Christ.

And first of all, concerning the consent of Doctors, about the chiefe  
E heads

ordinary and lawfull authority do exercise the office of a Pastour, they enter not in by the dore.

But perhaps, they will say, that they were sent immediatly by Christ, & of him receaued authority to reforme the Church. But that is not inough so to say; for that all Archetrikes do lay the same of themselves. Wherefore it behooueth them to bring forth & shew their euidence wherby to witnesse it, and so to conuince vs, that they were sent of Christ, as the Apostles did confirme their mission with many and great miracles: otherwise we ought not to accept of their reformation. Nay we are rather bound to reiect them as false impostors. Again, how is it possible for them to be sent of Christ, when as they teach so diuers and disagreeing opinions among themselves? For if *Luther* were sent of Christ, then can not *Caluin* be also sent of him, who in many points impugneth *Luthers* doctrine, and damnneth it to the pit of hell, as impious and hereticall? And contrariwise, if *Caluin* were sent of Christ, then could not *Luther* be sent of him also, for that God is not contray to himselfe

Whether  
se&aries  
be sent of  
Christ or  
no.



ing vnto her, and as it were, binding together in one, the myndes and iudgments of many enlightened from heauen. For as it is the property of *Verity*, because she is only one, to gather together in one consent: so is it the property of *Falsity* because she is manifold, to dissipate, and separate herselfe into diuers opinions and errors. Wherby it cometh to passe that Hereticks writing of one matter, in diuers places, do neuer lightly agree, but are deuided into very many opinions among themselves, when as once they haue departed from the truth.

Moreouer, there is not one opinion of Catholike Religion, which can be shewed to haue byn brought in a new into the Church by any man, which is a manifest signe, that it alwayes remayned in the Church, and came from the Apostles. For if any new opinion should haue byn so brought in after the Apostles tyme, against the Apostolicall doctrine; it would easily be discouered in what tyme, and age the same began: In what place, who was the Author, and who they were that opposed themselves

heads of our religion, it is manifest out of their wrytings. For what ancient Doctors soeuer, cyther in *Greece, Asia, Aegypt, Africke, Spaine, Italy, France, Germany, or England*, that haue written of the mysteries of our religion, they do all agree about the liberty of Freewill, about the merit of good workes, sacrifice of the Masse for the quicke and the dead, Monasticall vowes, fastes, inuocation of Saints, and the like, which are by these newfangled Religions reiected and reproued, and cannot be denied by the Lutherans & Caluinistes themselves: only they say, that these things were blemies of the ancient Doctors, inclining as it were to superstition and human traditions: and so they appeale to the word of God, expounded by themselves in their owne sence. But how improbable is it thinke yow, that all these Ancients, writing with so great consent of one & the selfe same thing, and in diuers places, should erre? And the consent of many about one thing, especially when as there hath byn no consult or communication had therof before, is a very great signe of truth, drawing

*Caluin* l. 2. newfangled Religions reiected and reproued, and cannot be denied by the Lutherans & Caluinistes themselves: only they say, that these things were blemies of the ancient Doctors, inclining as it were to superstition and human traditions: and so they appeale to the word of God, expounded by themselves in their



from error, as afterwards more largely we shall demonstrate.

Againe, concerning the Controversies which now and then do rise vp in the Catholike Church, the continual vse and practise of the same Church doth witnes that they are soone determined and ended. For that this Catholike Church hath an infallible Iudge of Controversies, to wit the Pope with a generall Councell, by whome all controversies hitherto haue quickly beene decided, all heresies that haue risen in diuers ages beene condemned, and put to flight, by whom Catholike people haue byn preserved in one faith, one Religion and doctrine throughout the world. By this meanes was condemned the heresy of *Arius* by the Councell of *Nice*, vnder Pope *Silvester*: that of *Macedonius* by the first Councell of *Constantinople* vnder Pope *Damasus*: of *Nestorius* by the *Ephesine* vnder Pope *Celestine*: of *Eutiches* by *Calcedon* vnder *Leo* the first: that of the *Image-breakers* by the second of *Nice*, vnder *Adrian* the first: and to omit others, that of *Berengarius* concerning the Eucharist by the Synods of *Rome*, and *Versells* in *France*.

Controversies quickly decided in the Catholike Church.

against such a novelty: seeing that no new opinion can be brought in without great stir, and contradiction. For if it be so, that we can shew of every least heresy, in what time and place the same began, who was the Author, & bringer in thereof, who opposed themselves against it, what tumults were raised thereabout, by what Pope and Councell the same was condemned: If all this, I say, can be shewed of every heresy: how much more easy were it to shew the same of the principall and chiefe heads of our Religion, if any innovation had bene made therein? It is therefore manifest and cleere, that this our Catholike Religion doth not only agree in succession of Ministers, but is continued also & conioyned in consanguinity (as old *Tertullian* speaketh) with the ancient and *Prescript*. Apostolick, as now we have sayd.

That the opinions of the new reformed Religions do not agree with the ancient, our Adversaries themselves confesse, when as concerning the former heads mentioned, they reprehend & taxe the Ancient Doctours of superstition, affirming, that thy cannot be excused  
from



ging to his gouernement, taking away and putting to silence all contradiction arising therabout for the tyme to come. And truly vnles the Church had such power and authority, it would be a very imperfect and maimed Church, and more miserable then any temporall Kingdome, or politicke Cōmonwealth. For that there should neuer be any end of contention concerning the principal heads of our fayth, no decifion of debates and contradictions, whereby it would necessarily come to passe, that the sayd Church should soone be turned and deuided into a thousand seuerall sects as we see it dayly fall out in the Heretikes conuenticles.

Herehence it followeth, that all the chiefe heads and articles of our faith are certaine and determined; neither is there any iarring or variance therabout, but rather a speciall concord and vnion amongst all. Wherby is deduced another euident consequence, that so soone as euer one falleth from Catholike Religion, he hath no certainty wherevpon to rest, or whither to turne himselfe, or to whome he may safely commit the

Nothing  
certaine  
out of Ca-  
tholike  
Religion.

70 *What Faith & Religion*

vnder Leo the 9. by that of *Towers vnder Visitor* the second, and by two other againe of *Rome*, vnder Pope *Nicolas* the 2. and *Gregory* the 7.

And furthermore in all reason it is required that the cause & weight of Religion, being common to the whole Church, should not be iudged of any private man, which hath no eminency or dignity in the Church, but of the vniuersall Pastour thereof, together with other particular assistants and Iudges, to whome the gouernement of the Church is committed, & who do also represent the vniuersall Church it selfe as certaine heads vnited together.

And so likewise the controuersies that arise in a Commonwealth about Lawes and priuiledges are to be decided of no other, the King, his Counsel and chiefe Nobility of the Kingdom, who represent the whole Kingdom. For looke to whome it belongeth to gouerne any Community or Commonwealth, either in temporall or spirituall affaires, to him it belongeth also to end contentions, and determine all Controuersies, concerning any Matter belonging



omit very many differences wherinto  
euery one of these sects are deuiled and  
mangled; as also the Anabaptistes. No  
solide reason therfore can be giuen  
why thou shouldest imbrace or prefer  
any one of all these religions before ano-  
ther; for that euery one of them do both  
brag and boast, that the word of God  
makes for the; that they haue the spirit of  
God, that the sense of Scriptures is per-  
spicious for their doctrine, and what so-  
euer is contrary herto is false and mani-  
festly repugnant to holy Writte. Nor  
haue they any other prooffe for all this,  
the that it is euident to him that hath the  
spirit. And seing then, that euery one  
of these Sectaries do alleage the selfe same  
reason for their doctrine, and do build  
vpon the selfe same foundation; it fol-  
loweth therfore necessarily, that thou  
must either imbrace all these religions,  
or els none of them.

But Catholike religion doth far  
otherwise proue their opinions and  
doctrine, to wit, out of Holy Scripture,  
expounded according to the common  
sense & vnderstanding of the Ancient  
Fathers, and by the doctours of all ages,

care of his saluation. For let me aske this question. In this so great variety of Religions, which wouldst thou imbrace? The Lutheran? And why not the Calvinian or the Anabaptistickall? why dost thou prefer the Lutherā before the rest? do not the Calvinistes and Anabaptistes all eage Scripture for their part, as fast as the Lutheran doth for his? Againc if thou wilt needs be a Lutheran, whether I pray thee wouldst thou be a soft or rigid Lutheran? to wit, whether wouldst thou imbrace that pure religion, which Luther the Dutch Prophet deliuered, or rather that which *Philip Melancthon* did polish and trim anew? But this also is variable, for that the Confession of *Augusta* hath oftentimes byn changed. If thou wouldst be a Calvinist, why not rather a Lutheran, seing that Luther was the first Father that begat this light of the new Ghospel to the world? Againc if thou wouldst needs be a Calvinist, whether then Puritan or Protestant: For so much as the set two (being the brood of Calvinisme) do not a little differ among themselves, as they that liue in England do well know? I omit



The I. Reason,  
*Deduced from Nouelty.*

**A**LL Nouelty, and (as S. Gregory Nazianzen calleth it) new Invention, in euery Common wealth, but specially in matters of religion is to be shunned. Christiā Religion is a thing most ancient, solid, vncchangeable, and durable to the worlds end; it being the forme, vigour, and, as it were, the very life of Christs Church. For as flesh, by life, is quickened in a liuing man: euen so is the Assembly of men in Christs Church by religion (which otherwise of it selfe is only flesh) formed into a spirituall Kingdome. And againe, as the Church & kingdome of Christ is a thing most ancient and indeleble, *Against which Church the gates of hell shall not preuaile: and to whome Christ promised his assistance to the worlds end:* Euen so is religion, vpon which the Church & kingdom of Christ doth stand firme & stedfast. Nouelty therefore is repugnant to the religion of Christ.

Now that these religions are  
new

*Matt. 16.  
& vlc.*

by the sanctity, miracles and propheticall spirit of all such as haue imbraced this religion : as also by the constancy and vniformity of doctrine in all ages by the purity of life wherunto she leadeth, and lastly by the conuersion of Nations, and who haue bin conuerted vnto this doctrine.

## IX. CONSIDERATION.

*From diuers Causes and Reasons, for which these new doctrines are to be suspected and shunned.*

**A**Ll other Religions, but the Catholiclike, and namely the *Lutheran*, *Caluinian*, and *Anabaptist* (of which principally we treat in this place) are worthily to be suspected, and as hereticall sects are to be shunned for many reasons, which heere I meane briefly to ponder, and recount.

The



Iewish, Mahometan and Pagan) but the Catholike, and that of the Hussites.

Thirdly, if yow say, that any of these Religions, for examples take the Lutheran, alwayes was, but yet lay hid: then I aske in what place the same lay hid, in what kingdome or towne and who were the patrons & defenders therof? Againc how know yow, that this religion was before, when as the same cannot be knowne but by some authors, whodo not so much as insinuate any such thing, but the quite contrary. Furthermore, wheras in euery age, and place there haue byn Inquisitours of hereticall nouelties; by what meanes then could this religion ly hid for so many ages, that it should neuer be discouered or that neuer any one of the followers or teachers therof should fall into their hands, and be punished? Surely neuer any hereticall Sect could yet ly hid so cunningly, but that she should often haue byn deprehended, and publikely called into examination and question. Moreouer if before Luther, that Religion had byn in the world; how chance that the followers therof, who had hitherto

new it is manifest. First, for that we can nominate and bring forth their first Authors, tyme, place and maner how they were brought first in, and who they were that opposed themselves against them: what great styrres and troubles also were raised euery where about them; and lastly how, and by whome they were condemned as noueltyes and heresies. And what can be a more manifest signe of nouelty then this? In like maner all other heresies, that haue byn brought in against the Apostolike doctrine of Christ are conuicted of nouelty, for that we can shew what tyme euery one of them began, in what place, who was the Author, who were the opposers therof, and lastly by whome they were condemned of nouelty.

Secondly, before the yeare of our Lord 1517. Lutheranism was neuer heard of in the world, nor likewise Calvinisme nor Anabaptisme, which are the daughters of Lutheranism. For that it is manifest out of Authors that when Luther first began to peepe out his head, there was no other religion known to be exercised in the world (besides the

Ic wish



which Luther did. And although Luther tooke some of his opinions from the old heretikes, notwithstanding Lutheranism is not therefore the same Religion with that of the old heretikes, but only in part: for that a Religion is the imbracing and comprehending of all the heads of beliefe, which are ordayned and determined to belong to faith: but none before Luther did euer teach this imbracing of opinions.

The same is likewise conuincd by another reason: for that it is manifest, that the Ancient Fathers and doctors of all ages, were not of Luthers religion; seing they teach Frewil, necessity of good workes, Merit of life euerlasting, and possibility of the Diuine Law: They do also allow of the Inuocation of Saints, worship and honour of holy reliques & Images, sacrifice of masse for the quicke and dead, Order of ministers in the Church, monasticall vowes, Euangelicall Counsells, the fast of Lent, and the like; all which things the Lutheran Religion doth reiect as superstitions, impious, and iniurious to God. Now that the ancient Fathers did professe and  
allow

therto layn hidden, did not then come publicly forth, when Luther began to preach, and acknowledge him for the Doctour of their faith & Leaguc-maker of their religion? How hapned it then, that they came not abroad in publicke, and imbraced him as their fellow, and Patrone, who had now at last set at liberty this their Religion, so long before layn hidden and oppressed in secret corners? But no such appeared that were ever followers of that Religion before, but that as many as ioyned themselves with Luther, did professe Catholike religion before; as Luther himselfe was also Catholike before and a Friar, who for 15. yeares togeather had daily and devoutly said masse, as himselfe confesseth.

By all which it is more cleere then the sunne, that Luthers Religion is altogether new, and was not knowne vnto the world before histyme: nor that there was any company of men, nor not perhaps so much as any one particular person before *Luther*, who professed the same Religion, that is to say, held all and euery of the same heads of beliefe, or the same body of doctrine, which

*De Missa  
Angulari  
lib. 2. cont.  
Zuingl.*



that imbrace the same, the true Church of Christ: Therefore Christs Church was not before *Luther*, because the Lutheran Religion which doth make the true Church, was not before *Luther*, as we haue demonstrated. For if yow say, that *Luthers* religion was in the Apostles tymes, and in some of the former ages; then must yow proue, that there were some men in those tymes, who imbraced and professed his opinions. Surely we easily proue the contrary: for that it is euident, that Masse for the quicke and dead, Order of Ministers in the Church, monasticall vowes, and the like which are repugnant to the Lutheran religion were in vſe in the Church in the Apostles tymes, and the next succeeding Ages.

But let vs grant, that *Luthers* religion was in the Apostles tymes, and somewhat after: yet at leastwise in the third and fourth age it began to fayle & fall quite away. Which thing the Lutheran Doctors themselues do also confesse, as may be seene by that great Centurian worke set forth by them, in the 2. 2. 4. 5. 6. 7. 8. 9. 10. Century, or age, and 4. Chap-

allow all these things before rehearsed, is most manifest out of their owne wrings: neyther can the Lutherans or Calvinistes deny the same; but only say that these things were moles, or blemishes amongst the ancient Fathers. Goodly moles surely, superstition, Idolatry & Impiety! But if the doctors of former ages did not professe this religiō, but for the most part reprove and disallow it: then is it evident, that the same is not ancient, but new. For no religion was ever accomplished in the Church for true, but that which the ancient Fathers & doctors of the Church did hold and professe.

Wherof it euidently followeth, that Lutheran religion is not Christs religion. For that Christs religion is not new, but ancient: but Lutheran religion is new (as we haue shewed) and not ancient. Christs religion hath alwayes flourished in the world euer synce the Apostles tyme: but Luthers religion hath not so done, but began within these 100. yeares: and before that tyme we haue shewed that it was not. Again, if Luthers religion be truly Christs religion, then is the visible company of men that



*Is best to be imbraced.*

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truth? How then is the (c) Kingdome of Christ (which is the Church) stable, firme, euerlasting, and neuer to be ruined? (c) Daniel 2.

Againe, if yow say that Luthers Church & religion was in all Ages from the Apostles tymes, but yet in secret and hidden: besides that such a fiction wanteth an Author, to affirme it, the same is voyd of all probability as we haue now shewed. But, be it so: let vs grant that it was hidden all that while; but then was it not the Church of Christ: for that she is a (d) Citty placed vpon a mountayne which cannot be hidden: She is the (e) mountayne of the house of God, prepared in the top of mountaynes, and placed aboue the hilles, cleerly seene of all men, & to whome all Nations in the world haue recourse. She is the Kingdome of Christ, that reacheth from (f) sea to sea, and from the riuer to the bounds of the earth. She is that great (g) mountayne, that filleth the whole earth. For that the Church of Christ must be conspicuous & manifest to the world, that by her excellency and comelines, by her manner and outward

The Church of Christ cannot be hidden.

(d) Matth.

(e) Isa. 2.

(f) Psal.

(g) Dan. 2.

ter of euey Century. Therfore by this accompt the Church of Christ, at least for 1300. yearshath fallen away & perished: for that so long tyme at the least, it is euident that Lutherian religion was not, but the quite contrary to haue byn extant and florished. As also by this accompt, the true religion was extinguished for so many.ages, the Ghospell obscured, Christes Church overthrowne, vntil the Dutch Prophet *Luther* rose vp, and dispersed that lamentable darknes, through the light of the Ghospell, to the world, and reedified the ruines of the Church. This do the Lutherans often insinuate in diuerstownes of Germany when as they wryte vpon the forefronts of their houses, in great Capitall letters, these, or the like words: *Such a yeare &c. appeared the true light of Christs Ghospell to this City, Superstition put downe &c.* But if the Church of Christ perished for so many ages, how then is it true, that she is built vpon a rocke, and not that she is built vpon sand? How then is it said, that the<sup>(a)</sup> Gates of hell shall not preuaile  
<sup>(b)</sup> 1. Tim. againe her? How is she the house of God, the<sup>(b)</sup> Firmament and Pillar of

(a) *Math.*

16.

(b) 1.

3.



pressed the true profession of faith; but hath professed also a false faith, to wit Papistry, adored Idols, and defiled herselfe with a thousand superstitions and sacriledges? For that before Luther, all Christians did carry themselves outwardly in all points as Catholikes, or els straight would they haue byn apprehended and accused by the Inquisitors and Bishops, and punished as heretikes. And therefore should the Church of Christ haue byn more miserable, then the ruines of the Synagoge, or the Iewish Sect, which alwayes in some place or other had their Synagoges and free profession of their Religion, nor was euer constrained, at least generally, to the worship of Idols. She should, I say, haue byn more miserable then all hereticall sects and Conuenticles whatsoeuer. For that there was neuer any Sect of any name, which had not her temples, her religious houses, her Couents, her Bishops, the forme and profession of her faith, that so she might be knowne of all.

Wherby it is manifest, that nothing can be more absurdly said, then

shew she, as it were, may intice Gentiles vnto her: so as they that will become Christians, may know whither to go, to whome to haue recourse, and from whome to receiue instruction.

Likewise her Doctrine and faith must needs be also manifest, or els the same would be vnprofitable to the world, nor could she conuert Gentiles. So as in the greatest persecutions that euer were, she neuer lay so hidden, but that she might be knowne to all, as out of the Ecclesiasticall histories is euident; wherby it came to passe that she had so many martyrs. Againe, if she had layn hidden for so many ages, she had byn altogether vnworthy of the Name of a Church. For how may she be called the Church of Christ, that dareth not publickely to professe the true Doctrine of Christ? or that she should be so faint-hearted & fearfull of death, as to hide herselfe in a darke corner, so many ages together and dare, to come abroad into the light, least she should be seene? And last of all, how can she be called the Church of Christ, that for so many ages hath not only hidden herselfe, and suppressed



*Is best to be imbraced.* 87

to be named of some other, and not of Iesus Christ, to wit of the Marcionites, Valentiniāns, Montanistes &c. know thou certainly that, that is not the Church of Christ, but the Synagogue of Antichrist: for that because they were instituted afterward, they do demonstrate themselves to be those, whom the Apostle foretould &c. Nor let them flatter themselves, if out of certaine places of Scripture they do seeme to affirme that which they say: for that the Diuell did also alleagde Scripture for his purpose: and the force of Scripture doth not consist in reading, but in vnderstanding. So S. Hierome. Nouelty therfore is a signe of heresy foretould by the Apostle: denomination is a signe of nouelty: and the vsurping of Scripture, is common to the Diuell himselve, and all heresy.

## *The II. Reason,*

*Taken from the defect of Succession.*

**A**NOTHER reason why these reli- The  
gions are not to be allowed of, is, want of  
for that they want an orderly and conti- succession  
nuall Succession of Ministers in the  
Church, from the Apostles; which suc-  
cession is necessary, that any Religion

that the Church of Christ hath layen hid for so many ages: and therefore I do conclude with this Dilemma: That the Lutheran or Calvinian religion, was eyther before their Authors (to wit Luther and Caluin) or it was not. If it were not, then is it altogether new, and therefore cannot be the religion of Christ: which is anciēc. If it were before the Author, then was it secret, & therefore cannot be the religiō of Christ, which is ayways apparent & manifest. And whatsoeuer in this discourse hath byn said and proued concerning Lutheran religion, yow must vnderstand to haue byn said and proued also of Calvinisme and Anabaptisme, for that the selfe samenouelty and reasons belong to all three, but that for perspicuities sake, and not often to repeat with tediousnes all three names, we haue only nominated one.

Therefore do I conclude with the words of S. Hierome, who writeth thus:  
*Hier. Dial. That I may set thee downe briefly and plainly  
 contra my opinion. Thou must (saith hee) remayne in  
 Lucifer in that Church, which was founded by the Apostles,  
 sine. and continuelv vntil this very day. And if by chance  
 thou shouldest beare those that be called Christians,*



others.

Now it is well knowne, that neyther Lutherans, Calvinities, nor Anabaptistes can with any the least colour do the same. For to whome, I pray you, did Luther, who for the most part was the Author and first parent of these new religions, succeed? Whose Chayre and authority did he occupy? who before him was the prelate of the Lutheran religion? as also before Calvin and Zwingle, who was their predecessour? And if none can be assigned, it is cleere, that they want that succession which the Ancient Holy Fathers do require, that any Church should be ioined with that of the Apostles.

Againe, they do not only want Want of succession of Chayre and authority, but Ordination. euen the ordination of degrees, descending from the Apostles. For that there was alwayes requisite a double power in the Ministers of the Church, both of them by an orderly continuation derived from the Apostles, as before we have shewed in the 7. Consideration, to wit, Power of Order, by which Sacrifice is offered and Sacraments are made to sanctify

or Church should be deemed Apostollicall, for without the same it cannot be continued with the Apostolike. So as the Ancient Fathers for the most part teach, that they, who say, they have the true Church of Christ with them, must bring forth the succession of their Bishops, and reduce the same upwards to some one of the Apostles, by an orderly continuation: which if they cannot do, it is an easy matter to convince them, that the true Church of Christ is not with them. For so *Optatus Milevitanus* in his second booke against *Parmentian*, when he would convince the Donatistes, that they had not the true Church with them, said: *Shew forth the origen or beginning of your sea, yow that willaine the Holy Church to your selues*. And *Tertullian* in his prescriptions against heretiks, saith: *Let heretikes shew forth the origen of their Churches, let them recount the order of their Bishops succeeding from the beginning, that be who was the first should haue some Apostle or Apostolike man for his Author and predecessour*. &c. The same argument do the rest of the Fathers commonly vse, as <sup>(a)</sup> *Irenaeus*, <sup>(b)</sup> *Epiphanius*, <sup>(c)</sup> *Hieronymus*, <sup>(d)</sup> *Augustine*, and others.

(a) lib 1.

cap 2.

(b) heresi.

27.

(c) cont.

Lucifer.

(d) cap. 4.

cont. Epist.

Fundam.



*Is best to be imbraced.*

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that doth ordaine, do lay their hands vpon him that is ordained, as the Ancient Fathers do expound it.

By which it is cleere and euident, that the Lutherans and Calvinists haue neither of these forsaide powers from the Apostles, nor can they deriue the same from the Apostles, and consequently in that they do not descend from them, they haue not the true religion and Church with them. For that the true Church, according to both powers ought to be deriued, and to haue continued with them from the Apostles, as we haue shewed before: seing that all power spirituall ought to be deriued from Christ through the Apostles and their successours, by a continuall and orderly succession, and communication to other ministers of the Church, as the corporall life of man is deriued by certaine meanes, through a continuall succession from our first parent Adam, to the last.

For euen as in the old Testament, there were no priests except those that descended from the Tribe of *Leui*, thorough *Aaron*: so in the new, there are no

the faithfull: and Power of Jurisdiction, by which the authority of governing and feeding the Church with the word of God, is given &c. But these new religions, can reduce neither of them to the Apostles. Not the power of Jurisdiction, because they want succession, as before we have said: nor yet the Power of Ordination or Order, for who ordained Luther or Calvin a Bishop of their Church?

And if they say that order is not needfull, they do contradict all antiquity and the perpetuall vse of the Church. For neuer yet was there Bishop in the Church, so as he had authority to exercise all Bishoply functions, but that he was ordained by some other Bishop, to whom by the Constitution of the Apostles themselves, must be adioined two other bishops, as is expressly commanded in the first Canon of the Apostles, & fourth of the Nicene Councel: as also insinuated by S. Paul writing to Timothy a Bishop, and warning him thus: *Do not neglect the grace which is in thee, which grace is given thee by prophesie, with imposition of the hands of Priesthood: that is to say, of those Bishops who together with the Bishop* that



this cause are they and their Authors  
worthily to be suspected of errour, least  
perhaps they proue to be wolues, and  
seducers. For that no man may preach  
in the Church, vnlesse he be sent by  
lawfull authority, according to that of  
the Apostle: *How shall they preach, vnlesse they*  
*be sent?* otherwise there should soone arise  
a great confusion in the Church, for  
that euery one might take vpon him the  
office of preaching and gouerning the  
Church, and sow abroad what errors  
he listed. And if in a temporall Com-  
monwealth & humane Policy, no man  
may intrude himselfe, and take vpon him  
the office of a magistrat to gouerne the  
people in temporall things, only pertai-  
ning to this life, but that he must first  
be appointed therunto by the Prince:  
How much lesse then in the Church and  
spirituall kingdome of Christ, may any  
man assume vnto himselfe the office of  
Pastour to gouerne the people, in those  
things which belong to eternall salua-  
tion, but he that is ordained and ap-  
pointed therunto by the supreme rector  
of the Church, and Prince of Holyes?  
For that confusion in gouernment of the  
Church

*Rom. 10.*

priests or Bishops, except those that descend in degree of *Order*, and power of *Jurisdiction* from Christ the chief Priest, through the Apostles and their successours. And therefore as the *Sinagogue* could not be without priests, descending by a continuall succession from *Aaron*: so the Church of Christ cannot be without Priests, or Bishops, descending by the same continuall succession, from the Apostles and their successours. But the Congregation of Lutherans and Calvinistes, had neuer any such ministers; had neuer any Bishops lawfully ordayned amongst them, descending in power of Jurisdiction from the Apostles or their successours, to governe the people. And therefore it is cleere, that the Church of Christ is not with them.

### The III. Reason.

*From the defect of their Mission.*

**T**HE third reason is; because these Religions were brought in by them that were sent by no lawfull authority, but came of themselves: and for this



are warned not to belieue them, who are not lawfully sent, but come of themselves, because they seeke their owne glory, and therefore they do not speake for truth, but for their owne praise and comodity, and thither do they direct all their doctrine.

And finally the Apostle in the Epistle to the Hebrews, doth account this mission so necessary that he doth require the same in our Sauour Christ, saying: *Neither doth any man take the honour to himselfe, but he that is called of God as Aaron.* So *Hebr. 5.* Christ also did not glorify himselfe, that he might be made a High Priest; but he that spake to him: *My Sonne art thou, this day haue I begotten thee.* Wherby our Sauour did so often inculcate to the Iewes his mission, to wit, that he came not of himselfe, but was sent of his Father; and confirmeth the same many wayes.

From whence it is cleerly deduced, that *Luther, Calvin,* and the rest of these new Doctours are not to be heard, but their doctrine altogether to be shunned: because it is manifest, that they were not sent by any lawfull authority, but came of themselves. It is also manifest,

Church is much more to be avoided than in Policy; when as the one threatens destruction to the soule, the other only losse of goods and fortune.

Joan. 10.

Againc, be that entreteth not by the dore into the sheepsfold, but climbeth vp some other way, is a theefe and robber, saith our Lord. But he that taketh to himselfe the office of a Pastour in the Church without lawfull Mission and Authority, he entreteth not in at the dore, but climbeth vp some other way, as the holy Fathers do commonly expound the place, and is manifest of it selfe. For what is it, to enter in at the dore, but to enter by the lawfull way, and by lawfull authority? The dore is the ordinary way, and made of purpose wherby to enter into the sheepsfold, and wherby is designed that authority, by which the Ministers of the Church are to be admitted into the sheepsfold of Christ, to governe and feed his sheepe.

Furthermore, our Lord saith in

Joan. 7.

S. Iohns Gospell: be that speaketh of himselfe seeketh his owne glory: but he that seeketh the glory of him that sent him, he is faithfull, and in him there is no iniustice. By which words we are



the same also abundantly by heauenly signes.

Secondly all Archeretikes and false Prophets throughout euery age haue affirmed the same, to wit, that they were sent of God, & from him receaued their Authority. And therefore cyther we must receaue them all or none. For why should I (for example sake) rather belicue that *Caluin* was sent of God, then *Luther*, or *Menno*, or *Munzer*, *Arius*, or any other Archeretike, when as he can produce no greater signes or testimonies for his mission then they?

Thirdly, if *Caluin* were sent of God, then *Luther* was not sent of God; and so likewise to the contray. Because if two men do prophesy cōtrary things, and that the one doth condemne the others prophesy and doctrine of errour and heresy, the one doth so destroy the others religion: and therefore if they were both sent of God, it scemes that the spirit of God doth oppugne, deny, and ouerthrow it selfe, destroying by one, what he had built by another. But amongst the Prophets truly sent by God there hath alwaies bin a principal vnity  
G and

fest, that they vlturped vnto themselves the offices of magistrates and Pastors, & the Authority of reforming the Church. It is manifest, I say, that they came not in at the dore, and by the lawfull way, but climbed ouer some other way into the shepfold: and therefore according to our Sauours iudgment and sentence, they are to be accounted for thees and robbers.

Perhapsthey will say, that they were sent of Christ immediatly, as in old tyme the Prophets were sent by God in an extraordinary manner to reforme the people; and as the Apostles were sent by Christ our Sauour to cōuert the world, and as *S. Paul*, after the Ascension of our Lord, who was not sent of men, nor yet receiued the Gospell from men but immediatly frō God himselfe.

To this I answer first, it is not inough to say, and stoutly to affirme but it must be proued, and conuinced to be true, least it may seeme to the people & ordinary pastors to reiect them as deceauers, for a lawfull cause: as the Prophets and Apostles, did not only say that they were sent of God, but shewed  
the



what tyme, and with what words our Saviour sent the Apostles, and what he inioyned them to do &c.

But now these our new Prophets were so simple, that they did not thinke of feigning any such thing, if they would haue had themselues thought to haue byn sent immediatly from God: and therefore they made no mention at all therof; which is a most certaine and manifest token of lying and falshood, when of necessity they be driuen to say they were sent from God.

For who can doubt, but that, if they had felt the least semblance or shaddow of this Diuine mission, they would haue presently published the same in the first front of their writings, and haue manifested the same to the world, to wit, the expresse tyme, place, manner, commandement of God, and other circumstances belonging thereto?

Fifthly, I adde, that if they were sent of God, they were not only sent as reformers of Manners, as the Prophets were; but as reformers also of the whole doctrine and Religion: and therefore a

and consent in doctrine. *In obsequium*

Fourthly, if Luther or Calvin were set off God to reforme the Church, I demaund then what tyme, and in what place, God gaue them this Office? what words did he vse vnto them, either interall or externall? In what manner did he declare vnto them the chiefe heads and points of this Reformation? what order and manner did he prescribe them? How, or in what forme did he appeare vnto them? Externally in a visible shape, as he did to *S. Paul*? or internally by imaginary vision, in some extasis, as he did to the Prophets, & to *S. Iohn* Euangelist in the Apocalyps? For that he is wont to obserue al these things with those whome he sendeth. And the Prophets themselves presently in the beginning of their preaching did explicate and declare all these things to the people, that they might vnderstand of whome they were sent, or what commandement was giuen vnto them to performe, as out of the Prophesies of *Isay*, *Ieremy*, *Ezechiel*, *Daniel*, and others is manifest, that they were all wont to premit these things first of all. And so likewise is it manifest

what



that is sent from a Prince, who is far off, and cannot be spoken with, to say that he is sent from him to execute such or such Authority; but he must haue letters Patents sufficient, sealed with the Princes seale, which are notwithstanding carefully examined for feare of deceyt; and if by chance any signe of imposture be deprehended therin, he is not admitted vntill further testimony be produced.

The same we see in like manner in the Popes Legates and Nuntij, who all must shew their Patents Authentically, wherein their Mission & Cōmission is conteyned; or els they are not receyued nor haue Authority. What sottishnesse then is it to admit into the Church and Kingdome of Christ, not only new Pastors and Teachers, but Reformers also of the whole Religion, wheron the Church consisteth, vpon pretence and colour only, that they say they are sent of Christ, and haue the spirit God, not shewing their Patents, nor any other signe or token, wherby to confirme the same?

Seauenthly. The very computation of tyme is also mightily against them. For if the Church from 600. yeares

most exact description of this mission & an expresse mention of such things as God would haue reformed, had by nation geather necessary: & that the same should haue byn propounded to the Church, in God his name, and in the very words that he spakethem, as the Prophets were wont to do when they did propound to the people Gods diuine comendements in his name. But these new Prophets haue not proceeded so, but haue gone from one opinion to another vpon mere chaunces, and as times and things haue so required: as it is wont to happen in contentious and debates, when mens minds be more and more prouoked to anger and reuenge; and as they learned by experience to preferre most their owne comodities, and oppugne the Sea Apostolike, that condemned them. For whatsoeuer they thought might most endamage the Popes authority, or profit and confirme their owne, that they established as a point of faith, and the very kernell of the word of God, as afterward we shall shew.

Sixtly. In humane Policy and Gouvernment it is not enough for a man that



ished a little before, and not to haue layne rotten and putrified in her fall; for so many ages; or els the great space of tyme betweene, doth confute their mission, and show it to be imprudently seigned.

Eightly. To these may be added other most certaine signes of their not sending from Christ: as for example, their bad life, their pride, their contempt of the holy Fathers, their errours and yntruthes wherein they are euery day comprehended and taken, their inconstancy of doctrine &c. of which I meane to treat in the ensuing reason.

And last of all, they teach that nothing is to be belieued but what is in Scripture. Let them then shew vs out of Scripture that they were sent of God to reforme the Church; in what place and in what words the Scripture saith this Authority was graunted vnto Luther or Calvin; or otherwise we may not belieue them (themselves being witnesses) and much lesse accept them for Reformers of the Church.

The Lutherans indeed do go about to establish the mission of their

after Christ hath byn decayed and fallen away, and consequently byn made the Synagoge of Anrichrist, as they say it hath: then how happeneth it, that the Mission of these new Reformers hath byn delayed vntill now? Why hath God forsaken his Church for whole 900. yeares, and suffered her to be thus ruined, and swym in all Idolatry and superstition, as though she did nothing belong to him: and now after all this tyme at last to send these new Reformers or Architects vnto her? Is this the loue of Christ, thinke yow, towards his Church, which he washed with his blood, quickned with his spirit, and adopted to his Spouse? Far more louingly the so, did he beate himselfe towards his hand mayde, to wit, the Iewish Synagoge, to whome he sent Prophets, and did not forsake her, although she fell into Idolatry and wickednes, sending vnto her continually, euen to her very last end and destruction, his seruants; and endeavouring by al meanes possible to reclaime her. And therefore if these men will needs seeme to be Reformers, they should haue feigned the Church to haue perished



pretended caule of *Luther*. For first no certainty can be gathered by such numbers, as by many examples in former yeares of the euent of thinges hath byn scene. And then secondly let vs graunt it to be a prophesy insinuated of *Luther* by the number of these letters; yet therby should not be signified a reioycing and exultation of heauenly Spirits for *Luthers* preaching, as his Sectaryes would haue it; but an excecation or blinding rather of *Luther*, & of althose which were to imbrace and follow his Doctrin:like as in the 6. of *Isay*, where the Seraphim do cry in the same manner, *Holy, Holy, Holy, Lord God of Sabaoth, all the earth is full of thy Glory* (out of with place these verses were taken, and put into the Hymne of *Te Deum*) is designed the excecation of the Iewes, as is gathered out of that which followeth in the same place. For that God is there prouoked in such sore that he reuengeth with condigne punishment so great wickednes & impiety, shewing by the beauty of his sanctity how greatly all kind of synne doth displease him. And in like manner shall the Seraphim thunder out reuenge towards

Prophet, by a certaine Chronographical prophely out of S. Ambrose & S. Augustine insinuated in this verse of Te Deum: Tibi Cherubin & Seraphin incessabili voce proclamant. For that a few yeares agoe they set forth a picture of Luther cut in brasle with this inscription: Diuinum atq; admirabile Vaticinium D. Ambrosij & Augustini de tempore & aduentu S. Lutheri, quo contra Antichristum Romanum scribere cepit, vñ in litteris huius versiculi numerum anni representantibus continetur, quod est apud Christianos Fideles admirabile & notus dignum. A diuine & admirable Prophely of S. Ambrose & S. Augustine, concerning the tyme, and comming of Saint Luther, when he began to wryte against the Roman Antichrist, as it is conteyned in the letters of the verse following. representing the number of the yeares: a thing worthy to be noted and admired of all faithfull Christians.

tlbl Cher Vbln & scraphln InCc-  
stabl I VoCe proCLaMant.

The numbers of the letters of this verse, they say do make M. CCCCLL. VVlllllll. or 1517. in which yeare of our Lord Luther began to preach.

But this verse doth little help the  
preten-



God, and therby conuince, that the Church ought to receiue them. For whereas it is manifest out of Scripture, that many false prophets were to come into the world in these last dayes, who should bragge that they were sent from God, & of whō our Satiour did warne vs to be ware, therefore no new teacher is to be admitted but rather to be suspected, that cannot giue a full testimony of his doctrine: which full testimony can not any way be giuen, but by diuine & heavenly signes, as are, for example, Miracles, fortelling of things to come, reuealing of mysteries, and the like which things, for so much as they do exceed the force of humane power, it is manifest that they are from God, and are as it were Patents and witnesses signed and confirmed by God, wherby this diuine mission is approued.

Heerhence it is, that so many as euer haue byn sent of God immediately to teach or instruct the people, haue come endued from him with miracles, or other supernaturall signes, wherby their Mission hath byn made manifest to the people. For so did *Moyse*, when he

*Matth. 24.*

*Marc. 13*

*1. Tim. 4.*

*2. Tim. 3.*

*2. Pet. 3.*

*Matth. 7.*

*24.*

the end of the world. *Apoc.* 4. And last of all if we wryte these Names, according to the Hebrew, by M. and not by N, to wit *Cherubim & Seraphim*, as they are truly to be written, then will there arise out of that verse Three thousand five hundred and 17. yeares: which being ended notwithstanding shall the Cherubims & Seraphims cry Holy, Holy, Holy; but yet this voyce shall not be a reioycing or exultation for the increase of Luthers Gospel, but rather an approving or approbation of the iust punishment, wherewith he and his followers shall be tormented for all eternity.

### The IIII. Reason,

*From the want of Miracles.*

**T**H E S E new Religions together with their authors are to be suspected, because they were brought in without any miracles: which miracles were very necessary, and that for many reasons.

First, that they might shew they were not falsifiers, but true Pastours sent from God,



who brought them from Paganisme to our faith & religion. Wherefore let these new Prophets brag neuer so much that they be sent immediatly from God, except they confirme the same with miracles and supernaturall signes, as all those who were sent indeed immediatly from God, haue done, they be not any way to be heard or regarded.

Nor doth that argument any thing auayle against vs, that *S. Iohn Baptist* wrought no miracles; because God did many & supernaturall things about him, which wel witnessed his mission. Besides the austeritie and sanctitie of his life was no small miracle; so as no man can doubt, but that he was sent of God.

Secondly: Miracles were very necessary to haue proued, that they were not only sent as correctors of manners, but also as reformers and correctors of the whole religion, to build vp a new the Church that was fallen, to raise to life the kingdome of Christ that was dead & to make all things new againe. What great miracles had there needed to haue byn, to haue conuincd the world to belceue these meruailous and wonderfull

was to bring the children of Israel out of Egypt, and to giue them a Law, come with a mighty power of miracles, and wrought very many either himselfe, or God by him, as often as he appeared vnto him in a visible shape. So did all the Prophets confirme their mission, cyther with miracles, or with reuelation of mysteries. The same also the Lord of Prophets himselfe, who although he might haue cleerly conuinc'd out of Scripture, that he was the true Messias, and that by the testimony also of *S. Iohn Baptist*: yet notwithstanding presently in the beginning of his preaching, he shewed by many miracles, that he was sent from God the Father, for the saluation of men; in so much as he said vnto the Pharisees who for hate and malice belieued him not, that if they would not belieue him for his owne sake, yet at leastwise being conuinc'd which the greatnes of his miracles, they should belieue him. In like manner did all the Apostles confirme their mission with miracles amongst the Iewes and gentles: as also did the first preachers and Apostles of diuers nations who



yow) that all the miracles of the Apostles, yea of Christ himselfe, should be renewed againe in such a reformer?

Secondly, for so much as the Catholike religion, which now flourisheth, hath byn in possession for more then a thousand yeares (which our aduersaries do also confesse) in such sort that the same is accompted throughout the whole world for the true religion, and those that depart from her are held for heretickes: therefore without very great and most euident signes it be manifest that this possession was wicked and vniust, it cannot now be thrust out and overthrowne. Againe these signes must be so perspicuous for the conuincement of mans vnderstanding, that there be left no place of doubt or tergiuersation; for else they be not bound to belieue, but rather still to adhere to this so long possession and no wayes to forsake their religion. Moreouer seing that the Catholike religion hath shined with the greatest glory of miracles, of wisdom, and of sanctity of her followers throughout all former ages, and doth at this day also shine: it is needfull therefore of greater and more euident

full things, and to haue receiued the works thereof for such? For although they had raised a thousand dead men, and had cured an hundred thousand lame, blind, and diseased, yet had it scarce byn enough to haue giuen credit to so great an innouation. First because the Apostle

saieth: Although we, or an Angell from heauen doe euangelize vnto you any other doctrine then that which we haue euangelized vnto you, let him be accursed. And repeating the same againe:

for greater confirmation, he addeth: As we haue said before, so now I say againe: If any do euangelize vnto you besides that which you haue receiued, let him be accursed. And if we should not belieue an Angell, that should preach any least thing against the receiued faith & doctrine of the Church, what great need of miracles should there be to giue credit to any man that should preach so great matters as these, to wit, that the Church of Christ is vtterly ruined, full of idolatry, her faith extinct, all the children in the state of damnation; that the principall heads of religion are to be reformed; & that Luther or Calvin were sent from God to make this reformation? Should it not be needfull (thinke

you)



shall not preuaile against her. For what wisdom were it for anyman to believe so great a thing, so new and paradoxicall so much against Scripture and iudgment of all the ancientt Fathers, without extraordinary great miracles? Nay, what miracles can there be great inough to make a man at least probably to believe so strang a thing?

Heerhence it is manifest, that we haue great cause to require of them such miracles, and that they deale perfidiously with vs when as they would haue vs to giue them credit in matters of so great importance, without miracles; and vnlesse we do believe all vpon their bare word, they presently raise vp grieuous persecutions against vs.

But they will say. We proue our opinions and doctrine out of the Scripture. Be it so; but yet according to your owne sense and iudgment, and not according to the consent of the Ancient Holy Fathers, and the receaued Doctors of the Church, who liued before these our controuersies, & so could not be any way partial therin.

Againe, their arguments like vnto

H

spiders

Whether  
do they  
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ther do-  
ctrine out  
of the  
Scriptu-  
res.

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evident miracles now, whereby lawfully put her out of possession and reiect her; as also there is more need of greater knowledg, sanctity, and publike fame in the followers of these new religions now, then euer was in the old.

And lastly : if the religion of the old Testament amongst the Iewes was to be changed, and that they were to passe from a shaddow to the truth, or from a type or patterne to the true sampler it selfe; although our Lord might most cleerly haue conuincd and shewed out of the Scriptures that this mutation and change was to be made, and that him selfe was sent of God for the same purpose he thought good notwithstanding to cōfirme the same with very māy & most wonderfull miracles, that there might be left vnto them no occasion of doubt or turning backe: how great miracles then shall we thinke to be needfull now for the changing of religion in the new Testament, when as the Scriptures do cleerly denounce that there shall be no more changes made but that God wilbe present with her, for her assistance to the worldsend, and that the gates of hell shall



Catholike. But seeing that this their new Doctrine doth banish all austeritie and sharpnes of the Catholike Religion, and giue all liberty to the flesh, what miracle is it, if many follow and imbrace the same? what meruayle is it, if weighty things fall to the ground, when as their props be takē away, or that rivers run into the sea, their dāmes & stops remoued? our corrupt nature doth most of all incline to liberty, which it findeth in these new religions, and therefore we do the soner imbrace and follow them, not because we being perswaded by the force of reason, do belieue that they are more holy; but because we find in them, that which we sought for, and that which without feare we might enioy, vnder the colour of religion and piety.

Moreouer this miracle may aswel be brought on the behalfe of all the Sectes of all these new Reformers, as of one: for that many haue ioyned themselues not only to the Calvinists, but also to the Lutherans and Anabaptistes; and therefore they must be all holy and come from God as their Author. But God

Spiders webbs are very easily dissolved by Catholike Doctores: besides that there are so many new Reformers sprong vp within thele 80. or 90. yeares, so many repayers of the decayed Church, so many reniuers of the extinct Religion, who also be mo't contrary one to anothers: and what one buildeth vp, another pulseth downe: yet notwithstanding do they all confirme their opinions out of the Scriptures, all do rest vpon her testimony alone, all do make Scripture the only foundation of their building: and therefore, the prooffe of all is to be admitted, or of none.

And lastly, seing that nothing is to be believed vnlesse Scripture say it: Where I pray yow, doth it say, that you, or he, or such a one was sent of God for the reforming and restoring of the decayed Church and Religion?

**Whether**  
it be a  
miracle to  
haue many  
follo-  
wers.

They will say, perhaps, that they want not miracles; for that it is a very great miracle, that in so short tyme, so many haue embraced this new Ghospell. And this perhaps might haue some colour, if their religion were more austere, and strict vnto the flesh, then is the Catholike.



twofold synne of Sacriledge, and did alway reiterate the same as often as he abused her body: What manner of life can be more scandalous then this?

Moreover we know, that he was so exceedingly giuen to good cheere and lust, that he was dayly occupied in banquetting and drunkennesse, <sup>(a)</sup> affirming that a woman was more necessary then, <sup>(a)</sup> *lib de vita con-* to eat, drinke, or sleep: & that it was <sup>(b)</sup> *iugali.* lawfull to vse the maid, if the wife refused to do her duty. <sup>(b)</sup> *Serm. de matri-*

The life of *Caluin* is written by *Hieronymus Bolfecus*, *Iulius Brigerus*, and others, being full of most notorious wickednes, to wit, false accusations of others, murthers, robberyes, filthy and lewd behauour: all which things haue byn objected against him by diuers wryters, wherunto I could yet neuer see any answer.

Of Luthers infamy it is manifest to all the whole world, that wheras he being a professed Monke and a Priest, he ioyned himselfe to a professed Nunne: which fact by the iudgment of all learned Doctors purchaseth infamy. For if by the Emperours lawes, that man be

which he hath established, and therefore cannot be Author of so contrary religions, & the one damning the other to the pit of hell.

### The V. Reason,

*From the Conditions of their Lives and Manners.*

**T**H<sup>is</sup> fifth reason is, because that these Religions were brought in by men of bad life, and such as were noted of infamy, pride, enuy, and notorious distraction, giuing thew of nothing lesse then an Apostolicall Spirit. For as for *Luther*, we know, that he was somtimes a professed Monke and Priest, & thereby bound with a double vow of continency. We know also, that leaving his Monastery, and casting of his habit and profession, he returned to a secular life againe, where ioyning himselfe to a professed Nunne whom he enticed out of her Cloister, he lived dayly in her company; by which fact in the iudgment of all the world, he committed a



mulgated in Germany, and that the office therof hauing heertofore belonged to the *Augustine* Friars, now they being at this tyme pretermitted, the same was giuen in Commission to the *Dominicans*. Which thing Luther taking in very ill part, began with a splene to preach against Indulgences; and though he were therof admonished, and reprehended, notwithstanding by little and little he not only continued the same, but adioyned heerunto many more and greater articles of faith against the Authority of the Pope; wherby he caused wonderfull troubles and garboyles throughout all *Germany*, as largely wryteth *Ioannes Cochleus* (that was an eye wittnes of all these things) in the Acts of *Luther an. 1517*. This pride and anger then was the first origen, and ofspring of all *Luthers* doctrine, without which perhaps *Lutheran Religion* had neuer byn, nor, so many other new sectes neither, which since that tyme haue sprong vp, and risen from thence.

Secondly, for that *Luther* in his Epistle to those of *Strasburge* writeth, that he would gladly deny the Reall

infamous, who is taken in adultery (L. Palam. §. *Qui in adulterio. ff. de ritu nupiarum*) how much more is he infamous, that hath twice contracted sacrilegious marriage, and dayly vseth sacrilegious copulation? For that it is a far more filthy thing to be an Adulterer of Christ, then an Adulterer of the wife or husband.

The infamy of Caluin is also manifest out of the Iudiciall Actes and Bolsecus in proccesse of the City of Noyon in France, vita Calui. that he was conuicted. of a wicked crime, and by sentence condemned to haue byn publicely burned, if by the intercession of the Bishop of that place, that punishment had not byn changed into whipping and burning vpon his backe with a hoat iron. Whereby it is euident that both by law & deed he was infamous. L. 1. ff. *de his qui notantur infamia*. and L. *Quid ergo. §. Ex compromisso. ff. de his qui notantur infamia*.

Of the pride and rayling of Luther it is euident. First, because from this fountaine, to wit of pride, all his doctrines toke their beginning. For when as certayne Indulgences were to be promulgated



perours he calleth Tyrants, Idiots, fooles, simple  
fellowes, wild beafts, hangmen, nities, bubbles,  
enemies of God, most wicked knaues; & inuen-  
teth scurrilous songes and rithmes a-  
gainst them.

Of Caluins pride and rayling be-  
sides that which D. Bolsecke hath a-  
boundantly written, the same is most  
eident in \* Caluins owne books also; for \* lib 2.  
that he dotheuery where contemn al the Inst. d 14.  
holy and ancient Fathers of the Church §. 3. lib. 3.  
and malepartly accuseth them of errour. c. 4 §. 10.  
The Schoole doctors he calleth So- lib. 4. c.  
phistes. In his Sermons he ostentymes 12. §. 20.  
brake forth into these, and such like & alibi.  
words: *I am a Prophet: I haue the spirit of  
God: and if I erre, God hath deceyued me, and  
brought me into errour for the synnes of the people  
&c.* He wrote also diuers letters and  
pamphlets of his own praises, dignity &  
merit in the Church, which he alwaies  
published, eyther in other mens, or some  
feygned name, as D. Bolsecke and others  
do wryte. Many the like trickes might I  
alledge as well against these as against o-  
ther Authors and defenders of the new  
Religions of this Age, but that I am  
very vnwilling to occupy my selfe in

presence of Christ in the holy Eucharist, thereby to trouble & vex the Popedome, if the Scriptures were not cleere against the same to the contrary. And in another place he writeth thus: *If a Councell should appoint, or permit the receyuing of the Sacramēt*

*lib. de formula miss.*

*vnder both kinds; we by no meanes would vse both; but in despite of the Councell and appointment therof, would eyther vse one or neyther; cursing all such as by order of that Councell should vse both kinds &c.* Heere yow see he teacheth vs to abstayne from a thing necessary for our Salvation, and that only in despite of the Councell that should command or appoint it: when as notwithstanding we may and oftentimes ought to obey euen a Tyrant, when he commaundeth things lawfull. Whereby we may see with what spirit he was caried way. For what may be compared to this fury of his? The same Luther in his booke against K. Henry the 8. of England wryteth, that Kings, Princes, Popes are not worthy to loose the lachet of his shoe, and that himselfe will be accompted for a holy man, whether men will or no. Also, that he cares not for a thousand Cyprians, nor a thousand Augustines. Also, Christian Princes, Kings, and Emperours



all their words and actions. These and the like conditions and qualities we see, to haue byn in all such, whome God hath vsed for the Conuersion of Nations, and reformation of Christian people. As for example in *S. Augustine* the Apostle of the English, in *S. Boniface* the Apostle of the Germans, in *S. Adalbert*, *S. Etto*, *S. VVillebrord*, *S. Eloy*, and other Apostles of other Nations. Also in *S. Benet*, *S. Bernard*, *S. Romuald*, *S. Dominike*, *S. Francis*, and others, by whose example and doctrine, very many haue byn stirred vp to the contempt of earthly and transitory things, and loue celestiall.

And if God did vse such men as these to the Conuersion of any Nation or Prouince, or to the reformation or correction of manners in any people, whose life was admirable to the world who notwithstanding did not receiue their mission immediatly from God, but from the Pope, by whome they were sent to do and execute these offices: then I pray you, what manner of men had it byn fit that these should haue byn, who are said to haue byn sent immediatly frō God,

such affayres. He that will see more in this kind, let him read the life of Beza, written also by D. Bolsecke, *Flores lulij Brigeri*, *Sarius* his Commentaries & others.

Now then, considering these things, who can once thinke with himselfe, that God would choose and vse such men as these were (to wit infamous by all law and iudgment of the whole world, of a most filthy life, of an vnbridled and rayling tongue, of a proud, ambitious, angry, and enuious mind) to be the reformers of his Church? Who euer noted any such conditions or qualities either in the Apostles or Prophets, who were all most humble, and nowayes infamous for any wickednes? And although they were vnlearned and simple, notwithstanding vpon a sudden the were indued with admirable wisdom, sanctity of life, and grace of miracles. They were wonderfully lowly of mynd, of wonderfull meeknes, they contemned the pleasures of this life, and the earthly delights of all things; they were indued with wonderfull charity towards their neighbours; they were wonderfully modest and circumspect in  
all



How then shall such be admitted as reformers of religion, as chiefe architects or heads of the Church, or as Iudges of Bishops, Popes, and generall Councils?

**The VI. Reason,**

*From their errors and inconstancy  
in Doctrine.*

**T**HE sixth reason is, for that the Authors of these new religions haue manifest errors, and are very inconstant in their doctrine; which is an euident signe, that they haue not the infallible direction of the Holy Ghost, and therefore are not sent immediatly from God, nor any trust is to be giuen vnto them.

For how many soeuer haue byn sent of God to teach, and instruct the people were so gouerned by his heauely assistance and direction, that they could not be deceaued in anything, cyther in their teaching, preaching, or writing. So as there was neuer any the least error found in the doctrine of the Prophets or Apostles; which our Sauour insinuateth, sayings

God, and this not only for the reformation of the chiefe heads and points of religion; but also to the reedification & instauration of the whole Church and Kingdome of Christ now ruined? And although al the sanctity and excellency, all the vertues, and spirituall giftes, which were eyther in S. Iohn Baptist, or any of the Apostles, had byn all heaped together in one, and had byn all infused into these men; yet had the same not byn sufficient, to warrant their Authority of so great a busines. And shall we be so sottish then as to belieue, that God would euer vse such men, for so meruaylous and high an enterprize, as were not only not endued with any holines of life at all, but rather to the contrary, full of all infamy, impurity, pride, reueng and rayling? For to what end

*\* Cap. in famibus li.*

*6. L. Qui*

*accusare ff.*

*de accusat.*

*l. 1. ff. de*

*posulā do.*

had this byn els, but to giue occasion to such as haue but the least dram of wisdom not to admit them, but as false impostors to auoyd and detest them? For if those, who be infamous, may not by the \*law be admitted to any dignity, or to any office eyther Ecclesiasticall or secular, no, nor to accule, or demand:

How



should certainly know that he was not sent of God.

This being layed as a sure foundation, I make this argument: Whosoever in his doctrine doth erre but in any one point, he is not sent from God: but *Caluin* and *Luther* in their doctrines do erre in many things; Ergo it is certaine that they are not sent of God. The *Maior* is already sufficiently proued: which our Aduersaries themselves do also confesse. The *Minor* I proue thus. For to omit all those things which they do falsely obiekt to Catholiks, and which they do falsly affirme to be noueltyes in our Doctrine, and vnknowne to the ancient: To omit also all historicall and chronographicall errors, I wil lay forth only two of theirs of most moment which are common to then both. The one, *That we haue no freewill, but all things do happen through an ineuitable necessity.* The other, *That God is no lesse the Author and forcer of euill works, then of good.*

That these be most manifest and pernicious errors, is euident, because they take away all policy, all good counsell, all lawes and preceptes, all Iudges and Tirbunales. For that all these are in  
vayne,

saying; *Iota unum, aut vnus apex non prateribit a lege, donec omnia fiant.* One iote, or one tittle shall not passe of the law, till all be fulfilled. The same thing doth *S. Augu-*

*Matth. 5.*

*Epist. 19.*

*fine* teach largely in his Epistle to *S. Hierome*, where he sayth: That if in any writer one fault only should be found, it were inough to discredit the whole authority of that wryter. For he that is decaued in one, might be decaued in more, and therefore we may not firmly rely vpon him. *Luther* himselfe also teacheth vs the same thing in many places

*Lib. contra  
Empiricū.*

*semel deprehenderet &c.* If I should be once found so lying, false, and grossely ignorant, then should all my learning, honor and fidelity vtterly haue an end, for that euery man, as reason requireth would

*In assert.*

*Teuton.*

*art. 25.*

account me for a lewd and infamous knaue. And againe: *Qui semel mentitur &c.* who soeuer is once taken in a lye, know most certainly that he is not of God, but ought to be suspected in all things &c. Which thing he inculcateth in fix other seuerall places of his workes. Nay moreouer our Saviour himselfe gaue vnto vs this signe in the Scripture, that if a tany tyme we deprehended a Prophet fortelling any thing that was false, we should



heads of faith, as \* *Ioannes Cochlaus* and others do thew at large. And about that only controuersy of the Eucharist, out of Luthers owne workes, himselfe being yet aliue, were noted 36. manifest contradictions by one *Gaspar* (a) *Querhamer* a lay man of Saxony, and published to the world, to Luthers vtter confusion, and no small cracke of his credit. In like manner about *Communion vnder one kind*, were noted by *Cochlaus* seauen different heads contradictory one to the other. And finally the whole booke of *Cochlaus* intituled *Lutherus Septiceps*, conteyneth nothing els, but Luthers contradictions, and contrary opinions, almost of euery article in controuersy, set downe and expressed in his owne very words. And in euery contradiction yow know, it is necessary that one part be false.

\* In opere  
in scripto  
*Lutherus*  
*Septiceps*.

(a) In ta-  
bula con-  
tradict.  
*Lutheri*.

Of *Caluins Contradictions*, 24. are set downe by *Coccius* in his owne words: two wherof will be sufficient to set downe in this place. Of Gods omnipotency in one (b) place he saith: *Verbo Dei &c.* There is no impossibility to be objected to the word of God: And in (c) another place he saith: *Illud somnium &c.* That dreame of

(b) ad cap.  
1. *Luca*.

(c) ad Cap.  
2. I saie.

wayne, if there be no freewill in man. Morcouer the punishing of all kind of wickednes shalbe vniult alio: for that whatsoeuer is not free of it selfe, & whatsoeuer is done by God as the author and compeller therot, deserueth no punishment. And finally by this meanes they take away hell it selfe, and all punishment of the life to come, and bring in a most profuse liberty to all kind of vice and sinne, as before we haue shewed in the second Consideration.

These very two opinions, haue giuen occasion to many, to go frō Caluiniſme to Turciſme, or els to Atheiſme. For that it is much better to haue no God, then such a one, who is compeller and Author of all wickdnesse.

*Flores*

*Calu. pag.*

69.

Now as concerning the inconsistency of their doctrine, euen in most speciall things, the same is incredible. Since the world began, there was neuer found a writer so inconsistent, so forgetful and so contrary to himselfe and overthrower of his owne doctrine, as Luther. For that he doth no lesse impugn himselfe, then the holy Fathers and Councells, & that almost in all the chiefe  
heads



*Is best to be imbraced.* 131

ctrine? Who can be thought so simple, and of so small wisdom and circumspection, that he cannot auoyd so manifest contradictions, in matters of so great moment? Certainly whosoever is contrary to himselfe, and what he now establisheth, by and by destroyeth againe, he without all doubt doth not speake from the spirit of God. For if I build (saith the Apostle) the same things againe, which I haue destroyed, I make my selfe a preuaricator. The spirit of God cannot be contrary to it selfe, nor deny it selfe. *ad Galat.*

Wherunto is added, that although they contradict themselves in many thinges, and ouerthrowe their owne pleas, yet notwithstanding they are so bold & malepart, that they dare affirme themselves to be certaine of their owne Doctrine, and the same to be most true, and the very Doctrine it selfe of Christ. For so saith Luther: *Certus sum quod &c.* I am certayne that I haue my Doctrine from heaue. *Regē An.* And, I am most certaine that my Doctrine is *glia.* not myne, but of Christ; and that my doctrine cannot be contrary to it selfe, seing that it is the Doctrine of Christ. And in another place he saith. *Se ita esse &c.* that his Doctrine is so  
I 2 certain

the absolute power in God, which the deuynes haue introduced, is an execrable blasphemie. And (d) againe. Ego detestor &c. I do detest this doctrine, wherewith the Episcopall deuynes do please themselves, when they feigne a certaine absolute power in God &c. About the diuinity of Christ, in one (e) place he wryteth: *Christum esse verum Deum &c.*

(d) de præ-  
destinatione.  
(e) ad cap.  
I. iōan.  
ver/, i.

That Christ is true God, & of the same substance with his Father. And in (f) another place: *Nomen dei &c.* The Name of God by excellency doth pertayne only to the Father: and he is only & properly the Creatour of heauen and earth: Nay more the Sonne is subiect to the Father also according to his Diuinity: Againc in the same place: *Improprium & durum &c.* That is an improper & hard speach of the Nicene Creed, God of God, Light of Light. And in his 2. Epistle to the Polonians, he affirmeth, that Christ according also to his Diuine Nature, is inferiour to the Father. Behould then whither this nouelty is come at last.

(f) Cont.  
Gentil, re-  
futaz, 10.

These things being considered,

what wise man can euer be brought to belieue, that these men were sent of God to reforme the Church? For how should they repayre this ruined Church, who so shamefully destroy their owne doctrine?



of God, or the Doctrine of Christ? therefore they do not deale vprightly in this affayre, but would only deceyue the world.

Some perhaps may answer herunto and say, that now and then they erred in the beginning when as they had not as yet fully the Spirit of God; but afterward they neither erred, nor changed their opinions. But this answer hath no colour of truth. For whosocuer haue byn sent immediatly from God to teach and instruct the people, they had presently in the very beginning of their mission an infallible assistance and direction from God, so as they could neuer erre the least iote in their Doctrine, as it is manifest of the Prophets and Apostles. Nay in that beginning, they had most of all need of that direction, because then euery thing is more narrowly sifted and looked into, and their authority and mission is compared with other learned men and their Doctrine. For if they had byn taken in any error or contradiction, all their credit and authority had byn lost, and they had worthily byn reiected as false impostors and deceauers,

certaine that he will not haue it iudged of, or contradicted by any man, no not of the Angels. And, that no man can be saued, vnlesse he receyue, and embrace his doctrine.

In like manner Caluin was wont often to exclaime in his sermons, that he was a Prophet, and, that he could not be de ceued, vnlesse God had deceyued him &c. as before in the 5. Reason we haue shewed.

By which it is manifest, that these men did not only, not speake out of the spirit of God, when as they are so full of errors and contradictions; but that they be impostors also & deceyuers of the people. For whosoever affirmeth his Doctrine, wherein there be so many errors and contradictions, to be of God; is presumed not to deale sincerely, but to speake against his conscience, and to beguile the people: seeing that it is euident that he that doth so, can haue no inward light frō God, wherby to make him certaine of the verity of his doctrine, or the testimony of God, because God cannot witnesse or reucale Doctrines contrary or repugnant one to the other. With what force then do they so boldly affirme, that their Doctrine is of



others, out of their owne words and wrytings. For the further they went, comonly the more bitter they were; and what they spake but mildly in the beginning, that they eyther exaggerated, or changed it into some contradiction in the end.

**The VII. Reason,**

*Taken from the fraudes and de-  
ceipts which the Sectaries  
commonly vse.*

**T**HAT Religion is alwayes to be had in suspicion, whose Authors & mantayners do vse guile, deceyts and lyes to vphold and establish the same. For that true Religion doth not need any such helps, but false Religion; which when she is destitute of true and solid reasons, she must necessarily place all her hope in lyes. But now the Authors and mantayners of Lutheranisme and Calvinisme do vse many frauds and lyes, wherwith to propagate their religion; Ergo, they are worthily to be suspected

deceyvers of the people. And so if *Calvin* and *Luther* had byn sent from God to repayre and reedify the Church, it had byn specially necessary that straight in their begining, their Doctrine had byn solide, and without all contradiction, least they might haue byn reiected and condemned as deceyuers, and that worthily. Againe I demaund, of them, when and at what tyme did they at length receyue that fulnes or plenitude of spirit, that they could not erre any longer? How should this be manifest to the world, that men might know when to belicue them, and when not, to wit not in the beginning, but yet in the later end? For if this were not knowne, they might presume, and that worthily, that they would erre as wel after, as they had done before.

And finally it is euident, that in all their life, they were variable, changing, correcting; or contradicting themselves almost in euery booke and worke they set forth; as before we haue shewed by that little we haue alleaged, and may do much more out of the many places produced by *Cochleus*, *Coccinus*, and others,



Statua or Image to a King, and to do reuerence therunto; now this reuerence is done to the Image materially only; but the honor it selte redoundeth to the King, whome the Image representeth.

That this honour which is thus done to Saints, is not the worship proper vnto God, is manifest; because we do not worship any Saint as supreme Lord & Author of things, but only as a friend of him who is supreme Lord. For that we do so highly respect God, that we thinke those whome he hath so highly exalted in glory, to be worthy also of some honour. Which thing truly doth not any way redound to the iniury, but to the honor of God: euen as it redoundeth to the honor of a Prince, when we honour his Nobles & Courtiers for the respect we beare vnto the Prince; to wit because they be his domesticall seruants, friends &c. And this I haue heere spoken, because that many simple people are beguiled, and misled about this point.

Secondly, they say, that Papists do adore bread as God, and therefore they be *Idolaters*, which is as much to say, as Bread-

pected.

That they vse deceyts, it is manifest. First, for that they do fallely charge the Catholikes with many absurdities, wherby they may more easily impugn and defame their Religion: as for example, *that the Papistes do worship images of wood, stocks & stones, euen as Elnicks do adore their Idoles:* so as whatsoeuer they find in Scripture that is against the worshipping of Idols, that they bring in against the veneration of Images. In which case they deale not sincerely. For they know wel inough, or may know if they will, that in the Catholike Church Images of Saintes were neuer adored as Gods, or with any worship that is due vnto God alone, as Idols are adored by Ethnicks: Nor that this worship is in that manner don to Images, as though there were any excellency in the; but so as the same doth passe to the first pattern therof, to wit to the Saintes themselves reigning with Christ in heauen. For that the external sign of adoration, which is made before an Image, is the worshiping of the first pattern or prototype therof. As for example to erect a

Heretiks  
impose  
false  
doctrine  
vpon  
Catho-  
liks.

Statua



only impute ynto Catholikes these and such like absurdities of opinions, but they lay to their charge also false crimes especially to such men whome they most feare will withstand their wicked endeavours, to wit, Murders, Treasons against Princes, and diuers kinds of such like villany. Good God! How many libels and pamphlets haue byn set out these yeares past by the Calvinists and Lutherans, & do dayly at this day come abroad, wherein they accuse Religions men (innocent God wot frō such crimes) of most outragious and filthly wickednes? But these wily deceyts are easily discovered. For eyther the innocency of these men is witnessed by the publike letters of Magistrates, and the others falsity made manifest: or els their accusations are cleerly refuted by the manner of their relation, & the circumstances themselves. For in some of their Acculations there haue byn noted aboue 50. most manifest yntruthes: In others 12. 15. 20. &c. so blynd is that their feruent hatred, that they care not with what probability they charge their Aduersaryes, so they may hope to hurt them therby. But  
this

They ob-  
ie& false  
crimes to  
Catho-  
likes.

worshippers; by which name Calvin oftentimes calleth Catholikes. But in this also they vse deccit. For they know well inough that Catholikes do not belieue, that in the Eucharist there remayneth bread, but that there is present truly, really and substantially the body of Christ, togeather with his soule and diuinity; and so do not adore bread, but the whole body of Christ there present.

Thirdly, they affirme, *that Papists do not put their trust in the merits of Christ, but in their owne, and the merits of Saints.*

Fourthly, they say, *that Papists do teach, that men be not iustified through the faith of Christ, but by their owne merits, and the like:* which are nothing els indeed, but mere impostures and deceytes, inuented to defame the Catholike doctrine. I could produce more then an hundred of like articles, falsely imputed eyther to the whole Church, or to Catholike Doctors therof. And now, who will say, that in such men as these be, there is the spirit of Christ; or that they do proceed sincerely in this busines, and go about to establish the Truth?

Moreover, these fellows do not only



haue it so, I commaund it so, let my will be a reason. For, we will not be schollers vnto Papists, but their maisters. And we will this once glory in our pride against suchlike asses. & a little after: I pray thee giue noother answeere to these asses concerning the word (only) but tell them, that Luther will haue it so, & that he is Doctor of all Doctors in the Popedome &c. Behould the modesty of this Prophet in excusing that fraud.

The same Luther in the second Epistle of S. Peter, translating this sentence, *Quapropter fratres &c. whersore brethren, labour the more, that, by good workes yow may make sure your vocatio & election, leaueh quite out the words, per bona opera, by good works, because they were plainly against his Doctrine, who taught that good works nothing auailed to saluatio.*

In the 75. Psalme, & 12. Verse, where it is sayd: *Vow, and render vnto your Lord God &c.* Luther maketh therupon this glosse in the margent, contayning a threefold fraud and deceyt: *Quod pro Deo vero illum habere velitis, quemadmodum requirit primum preceptum, & nolite vouere Sanctis, vel alia vota.* Because yow will haue him for your God, as the first Commandement doth require;

this hurt they do, is but for a little while; for after that the impudency of their calumniation is once discovered, it redoundeth to the great commendation of those who were accused, and shame vnto them that were the plotters and abettors thereof.

Their  
corruptiō  
of Autho-  
rities.

And finally for confirmation of their absurdities, they vse egregious fraudes and deceyts, cyther by adding, taking away, or altering something in the allegations of Scriptures & Fathers; or els by omitting the plaine words, and producing those that seeme obscure, thereby to make them seeme to fauour their Doctrine. For *Luther*, to establish his opinion of Iustification by only faith, cyting the words of the Apostle to the

*Rom. 3. Arbitramur hominem iustificari per fidem*, we do thinke that man is iustified through faith; he addeth of his owne the word *solum*, only. And when he was demanded why he did so, he made answer thus: *Situs Papista &c.* If thy Papist call friend be froward, and hard to please concerning the word (only) present, tell him, that a Papist and an Asse is one and the same thing: *Sic volo, sic iubeo, sit pro ratione voluntas*: I will haue

*Epist. ad  
amicum  
de voce  
SOLA.*



carcasse in the graue; changing the greek word *φύξιν* (which signifieth *animam*) into *cadaver*, and *ᾠδον* *orcum*, into *sepulchrum*. And is not this, thinke yow, to corrupt Scriptures?

*Caluin* doth so expound almost all the places of Scripture, wherby the Ancient Fathers dyd proue the Trinity of Persons, and the Diuinity of the Sonne, or the Holy Ghost, that he doth euerate all the force therof; wherin he doth not a little symbolize with the *Iewes*, *Sabellians*, *Arians*, and *Macedonians*.

Againe, the 53. whole Chapter of *Isay*, which is manifestly meant of the passion, death, and satisfaction of Christ, *Caluin* expoundeth it metaphorically of the griefes and molestations which the Iewish people, by their sinnes did cause vnto Christ. And what can be more violently or absurdly spoken? or what can be more fitly accommodated to the Iewes perfidiousnesse?

*Matth. 19. vers. 17.* where it is said, *Si vis ad vitam ingredi, serua mandata*: If thou wilt enter into life, keep the Comaundements: *Caluin* will haue this speech to haue byn vttered by Christ  
in

require; therefore do ye not vow vnto Saintes, nor make ye any other vowes.

In the 31. of *Proverbes*, where it is said: *Mulierem fortem quis inueniet?* who is he that shall find a constant Woman? Luther vpon these words putteth in the margent a Loue-song in rithme, to this sence: Nothing is more amiable on earth then the loue of a woman, to him that hath the fortune to obtaine it.

1. *Corinth.* 9. where it is sayd: *Numquid non habemus potestatem mulierem sororem circūducendi?* Haue we not power to lead about a woman-sister? Luther addeth heerunto of his owne, in *xxxi.*, for our wife; as though the Apostles lead wiues about with them, for coniugall vse.

*Zwinglius* in place of those words *Hoc est corpus meum*, This is my body: against the truth & authority of a Greeke and Latin Copyes, in the Dutch Bible, translateth it thus: *Hoc significat Corpus meum*: This signifieth my body.

In the 2. *Act.* 27. where it is said: *Non derelinques animam meam in inferno*: Thou wilt not leaue my soule in hell. *Beza* translateth it thus: *Non relinques cadaver meū in sepulchro*: Thou wilt not leaue my carcase



bility, by the Bishop of Euxen, now Cardinall; as is well knowne to all France. And the very same deceypt and craft do all their writers vse, when they go about to proue their opinions and doctrine out of the Fathers.

Moreover, this is another comon Their al-  
trieke amongst these men, to wit, that leaging of  
in citing the Fathers opinions, they do obscure  
alwayes omit their cleere & perspicuous Author-  
sense which may explicate and plainly rities.  
declare their mind, and instead thereof  
they produce commonly some obscure  
and darke sentences of theirs, were they  
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which fraud very many testimonies are  
alledged, not only against the Reall pre-  
sence of Christs body in the Eucharist,  
but against many other euident articles  
of Catholike faith also; as for example  
against free wil, against internal Iustice,  
against merit of good workes, against  
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seeme to be impugned; nor is there any  
K thing

in a scoffing manner, or mockingly.

Allo ad Hebr. 5. vers. 7. *Ex auditus est pro sua reuerentia*. He was heard for his reuerence, Calvin expoundeth the greeke word *ὑπακούω*, to signifie *metum*, or *duitationem*, feare, or doubtfullnes: and saith, that hereby is signified, that Christ was stricken with so horrible a terrour of death, that he was ready to fall into desperation of his eternall saluation. I omit many other places.

*Monsieur du Plessis* a principall Calvinist in France, in a little booke of his which he published *Of the supper of our Lord* hath corrupted more then an hundred testimonies of Fathers & Doctours, partly by cutting of and mangling their words, and partly by adding therto of his own. As also in this booke of his, he produceth many arguments, which by Schole doctours, as the manner is, are objected against the truth, and afterwards solued and answered by themselves, as if they had byn set downe expressly by them for their owne doctrine and opinions. Of which fraud he was, these yeares past publicquely conuincd, in presence of the late king of France, and many of his nobility,



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*Monsieur du Plessis* a principall Calvinist in France, in a little booke of his which he published *Of the supper of our Lord* hath corrupted more then an hundred testimonies of Fathers & Doctors, partly by cutting of and mangling their words, and partly by adding therto of his own. As also in this booke of his, he produceth many arguments, which by Schole doctors, as the manner is, are objected against the truth, and afterwards solved and answered by themselves, as if they had byn set downe expressly by them for their owne doctrine and opinions. Of which fraud he was, these yeares past publicly conuincd, in presence of the late king of France, and many of his nobility.



them; then they make answer presently, and saye that the Fathers were meane and consequently subject to error, but they rely vpon the word of God, which cannot erre.

Y<sup>e</sup> you reply and say, that the Fathers do also rely vpon the word God: they answer, that the Fathers haue not attained to the vnderstanding of the Diuine word, and therefore were deceyued. Y<sup>e</sup> you aske them how they know that the Fathers haue not attained to the true sense and vnderstanding of the word of God, & themselves hope they answer, that It is euident out of the word of God. But how is it euident, seing there be so many, and so diuers interpretations amongst them; and that all the ancient Fathers haue interpreted otherwise then they; and the Lutherans otherwise then the Calvinists, and they againe otherwise then the Anabaptists? The interpretation (say they) is euident to him that hath the spirit, but to others not. And thus do the Patrones of euery Sect answer, and reduce their final iudgement of euery controuersy to a private spirit.

thing so absurd which by that meanes  
may not be defended. For what is more  
absurd then to say, that Christs body is  
every where, alwels his Divinity? And  
yet do these men go about to confirme  
the same by many testimonies both of  
Scriptures and Fathers? What is more  
absurd, then to say, that God is the Au-  
thor of all synne? Or that man hath not  
free will? And yet do they all adg many  
obscure places, both our of Scriptures &  
Fathers to essaye in those their fancies.

Yf they seeke for truth, why then  
do they omit those places which be  
plaine and perspicuous, and fly vnto such  
as be obscure and darke? & why do they  
not stand to the iudgment of the ancient  
Fathers and Doctors, for explication  
therof, who were long before our tyme,  
but will only rely and rest vpon their  
owne sense and interpretation? When as  
any obscure speeches of the Fathers do  
but seeme to frowne them, (tho they do  
diligently and readily produce, and do  
indeauour to confirme their Doctrine  
therewith: but when Catholikes to the  
contrary do alledg any thing out of the  
Fathers, which is evidently against  
them,



beginuen now to the Calvinists only, or to the Lutherans only, or to the Anabaptists? How vaine and friuolous is it, that euery sect should challeng this spirit as proper only to her followers, and haue no other proo<sup>e</sup> thereof, then that the same is manifest to him that hath the spirit, and he, to whome it is not manifest, hath it not? And is not this now to walke round in a circle, running to the beginning, and resolving euery controuersy to that which is most obscure, and knowne to no man els? For how should I know, that you haue this spirit? When did euer the Doctors of the Church proue their assertions on this fashion? Euery proo<sup>e</sup> ought to be made by that, which is most manifest to the Aduersary, so as it may be thereby the more easily graunted by him: but this proo<sup>e</sup> of theirs, whereon all their opinions are founded, doth proceed from that which is most obscure, and only relyeth vpon the iudgement of a private man, who is both a party and an accuser in the cause. For you cannot proue vnto me, that you haue this spirit, but only by your owne testimony, which

Therefore the Calvinists say, that all the ancient Fathers, all the Doctours of the Church, all generall Councells wanted the true spirit of vnderstanding the Scriptures, as also do the Lutherans and Anabaptists at this day want the same: only themselves haue the true spirit, and so them it is specially graunted from above: and therefore to them this spirit is manifest, in so much that whatsoever they teach, that is the pure Word of God. The very same thing say the Lutherans, so wit, that the Councells Fathers, & Doctores of the Church did wane the true spirit, as also the Calvinists, & Anabaptists do: only to them it is graunted, and therefore say they, it is euident and certaine, that our doctrine is agrable to the Word of God. And finally the Anabaptists do take away this spirit from all others, and claime it as proper only to themselves.

But how absurd (thinke you) & voyd of reason are al these things? How incredible is it, that all the Catholike Doctours, and Fathers of the Church, should want the true spirit of vnderstanding Scriptures, and that it should be



to their ancient Religion, which once they protessed, and forsake their new, then they complaine grieuouly, and accuse them of tyranny, calling them enemies of the Gospell, and stir vp the whole world in hatred against them, as though they offered violence to their consciences against their eternall saluation: and withal vnder pretence of this their liberty, they raise vp tumults and seditions against them. But when they haue once gotten the vpper hand (God so permitting the same for our sinnes) they will not graunt any liberty to Catholikes, but stir vp most sharp persecution against them, and force them with diuers torments, and losse of goods to forsake the old Religion, and imbrace their new, which they neuer learned, neuer heard of in former tymes, to which they haue no obligation, which is confirmed with no sound arguments, and which by my most graue & weighty reasons they see condemned of the Catholike Church throughout all Christendome. Is this then to deale vprightly, and with a sincere mind & equal right? Is it not rather a kind of lionish society,

you giue of your selfe: But he which giueth testimony of himselfe, his testimony is not true, to wit, it is not to be accounted true, vntlesse it be witnessed otherwayes. But they (to wit the Calumnyists) cannot proue themselves to haue this private spirit by other wayes, but would haue vs to beleue them on their bare word and alleueration, because they say, that they are certaine thereof. Therefore there is no reason why we should beleue them; but great reason rather to the contrary not to beleue them at all. For that the spirit of God cannot be contrary to himselfe: but these men are most contrary to themselves: *Ergo*, they are not governed by the spirit of God.

To this now I adde (and it belongeth to no small deceit, and guilefull imagination of theirs) that seeing these men haue forsaken the ancient sayth, which hath flourished for so many ages, and embraced now a new and vpstart Religion, when Catholike Princes, according to the receaued custome from the tymes of *Constantine* the Emperour, do go about to compell them to returne



*Is best to be embraced.*

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kedly, in compelling Catholiks to be-  
lieue, not only against the testimony of  
their priuate spirit, but also against the  
publike testimony of the spirit of the v-  
niuersal Church. For it is most certaine  
out of the holy Writ, that the Church  
is gouerned by the spirit of God, and  
therefore cannot erre, which notwith-  
standing is not any way certaine in pri-  
uate men.

**The VIII. Reason,**

*Drawn from the ouerthrow of good  
Workes.*

**T**HAT religion, that taketh away all  
affection and love of good works,  
is not to be attributed vnto Christ, who  
euery where recomendeth good workes,  
& the obseruatiō of Gods comandments;  
but the Religion both of *Luther* & *Caluin*  
taketh away all care of good workes,  
therefore neither of them is to bee dee-  
med Christs Religion. And that these  
two religions take away the study and  
care of good workes, is manifest. First,  
for that the one and the other teacheth

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that

whose right consisteth in strength and power of armes, and which doth make and repeale lawes for it owne interest. And what greater tyranny can be vsed ouer mens consciences then this?

In the Catholike Church, none are forced to imbrace her sayth, but those that sometymes haue professed it, and now forsaken it, and this neither, vntill it be fully proued that they haue so done, and cannot deny it. But these our new Maisters do force and constrainemen to imbrace their Noueltyes, who neuer before professed the same, and this also before they can conuince them of errour. In which point they do also against their owne doctrine. For that they teach, that man hath no free-will, but that he doth all things by the decree and impulsion of God, whereto he cannot resist; and that God doth infuse his sayth only to the elect. By what right then do they force Catholikes to imbrace their sayth, which is not in their owne power to do? And againe seeing that their whole forme of sayth is reduced to the testimony of euery ones private spirit; they do most wickedly.



*Is best to be embraced.* 135

errary, whence it is that the Doctrine of workes is necessarily the doctrine of the diuell, and a reuolt from the faith.

The same is the opinion of Calvin, as appeareth in his Institutions, where he Lib. 3. c. 13. sayth: That iustice of sayth can in no sort haue any association with the iustice of workes: and that not onely the workes, that bee effected by the onely forces of nature, but all other also vnder what specious title soeuer, bee excluded by the iustice of sayth. And the same he teacheth in many other places. If then there bee no merit at all in good works, if they make vs nothing the more accepted to God; nor wee for them shall receiue any reward in heauen; wherefore should we weary our selues in exercising them? Wherefore should wee spend our goods in workes of mercy towards the relieuing of the poore? why should wee insist, and spend houres in prayer? wherefore should wee fast or punish our bodyes? It is a folly for vs to weary our selues in them, & to be solicitous about the exercising of them if no fruit returne vnto vs by them. Who seeth not that by this doctrine all desire, and care of good works is extinguished, and cleane taken away?

Secondly

that a man by all his good works is made no whit the more iust before God, meritteth no euerlasting reward, shall haue neyther lesse nor more reward in heauen whe he do few good workes, or many, or none at all. For as much as, say they, sole faith is esteemed of with God, and that in fayth alone is all iustice contained. For so affirmeth Luther in these words: I would not give an balse penny for S.

*De decem* Peters merits for helping of me, because it is not  
*præcept. c.* in him to helpe himselfe, but what sooner he hath,  
*i.* he hath it of God by faith in Christ. Where he p'ainely teacheth that S. Peter was not the iuster, or receiued the more good in heauen for his good workes, but that his faith alone was crowned. And els where: So you see, how rich a Christian man, or he that is baptizd is, who though he would neuer so sayne, cannot debarre himselfe of his satisfaction by neuer so great sinnes, vales he will not leaue. For no sinne can damne him but his vnbelieving alone: all other sins, if his faith returne, or stand stable vpon gods promise, be in an instant absorpt by the same sayth. Again in another place: Good workes cannot be taught vnles you preiudice and hurt sayth: first faith and good workes bee in matter of iustificatiō most necessary

*Decaptiu.*  
*Babil. c. de* neuer so sayne, cannot debarre himselfe of his satisfaction by neuer so great sinnes, vales he will not leaue. For no sinne can damne him but his vnbelieving alone: all other sins, if his faith returne, or stand stable vpon gods promise, be in an instant absorbed by the same sayth. Again in another place: Good workes cannot be taught vnles you preiudice and hurt sayth: first faith and good workes bee in matter of iustificatiō most necessary

*De votis*  
*monast.*



*better it is not to sin then to sin.* We must therefore abtaine from giuing of almes, and from doing other works of mercy, yea we must cease to pray, because all these, as they are done of vs bee sins. And how may all study and desire of good workes be better ouerthrowne then by teaching that they do not onely make vs nothing the more iust or better before God, but that they bee further filth, foule staynes, and sins indeed.

Neither maketh it to the purpose that they lo ofrē say that God requireth good Whether works for a testimony of faith, or as signs good of faith, sith they affirme it least they may works be seeme to the people to take away al good required as the signe of faith. But this their pretense is vaine. For how doth God require them if they be sins, which, vnles he of his mercy should not impute, the he should punish with euerlasting paine? how doth he for a testimony of faith require those things that do rather giue a testimony of want of sayth? For those who bee solicitous about the doing of good workes do therby testifie that faith sufficeth not. For if faith were inough, as they will haue it, and good workes auaille nothing at

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Secondly, for that both these Religions teach, that all our good workes do not onely merit no good at all before God, but further then this bee also syns, and that indeed of themselves mortall, though for their sayth they bee not im-

(a) In resolute to the beleeuers. And Luther in *lut. contra* many places teacheth no lesse. As when *Eckium*, he sayth: (a) The iust sinneth in euery good work, & in asser. Again (b) a good worke done in the best māner, is according to gods mercy a veniall sinne, but according to his iudgment a mortall sin. In another *sert. art. 32.* place: (c) Our best works whereby wee labour to procure of God grace, help & comfort is to bee reputed vnto vs for sin, as the Prophet sayth, *Psal.* 108. And his prayer be vnto him so sin. The same he inculcath in māy other places.

Caluindeliuereth the same doctrine.

For this he saith: All the workes of men if they bee censured as they deserue, bee nothing but soule staines, and filth. Neyther can any work proceed from holy men, that deserueth not the iust reward of reproach. The same he teacheth c. 14. & els where. If all our good workes bee truly sins,

soyle staines, and filth that meritt Gods iustice, who seeth not that it is much better to abstaine from them, then to do them? For by forbearing them we sin not, but by doing them we sin: and much

better

*Lib. 3. In-*  
*stit. c. 12.*  
*5. 4.*

*Lib. 3. c. 14.*  
*5. 9.*



thing that is more often repeated & more recommended vnto vs, syth therof especially dependeth all goodnes & honesty of life. But the Religion of *Luther*, and *Caluin* both do quite thrust out of mens minds the feare of God, and yeald a liberty to all manner of wickednes, as far as doth *Atheisme*: therefore neither the one nor the other can pretend Christ to bee the Author of their Religion.

That they do this, and that by foure different and diuers wayes, hath beene by vs most plainly set downe, & declared in the second consideration before, & now I will in few words againe manifest & proue the same by these reasons following. First, for that the *Lutherans* Religion teacheth, that the decalogue, or ten Commandments appertaine not to the faythful, as neither the ceremoniall and iudicial lawes all. For thus he sayth in his sermon of *Moses*: By the Text is evidently appeareth, that the ten precepts also do nothing concerne vs: for as much as our Lord brought not vs, but the Iewes only out of *Egypt*. *Moses* is not held in the new testament: for if I should obserue him in one article, I should be bound to the obseruation of the whole Law.

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at all, how bee good workes a signe of faith? Therefore the study of good works is not a signe of that speciall faith whereof they speake, and whereunto they ascribe all; but of the Catholike faith, whereby wee beleuee that faith is not enough, but that workes bee further required that bee meritorious of euerslasting life: with which faith they haue nothing to do at all but reiect it wholly. By what hath been sayd, most euident it is, that by those Religions all study and care of good workes is taken away and banished quite.

### The IX. Reason,

*Deduced from the liberty of life,  
which they yeald vnto.*

**T**HOSE Religions cannot possibly bee thought to haue been instituted by Christ, that do vntierly spoile mens minds of the feare of God, and do open a most wide gasc to all wickednes, and to all manner of impurity of life. For holy writ doth euerie where inculcate vnto vs the feare of God, neyther is there any thing



all: sith none is bound to what is impossible. No Tyrant euer bound his subiects to impossibilityes, and should God do it, from whence so barbarous cruelty is most far? wherfore for this very thing, that the ten commaundements began to be impossible to be kept, they ceased also to bind, and therfore they appertaine nothing vnto vs. Further, because Caluin teacheth, that al our works be fowle staynes, filth, and synne before God: but none cā be bound to commit sin: therfore we are not bounde euen to labour, or ōce put our hand towards the fulfilling of the decalogue, or of any part of it. The same I might confirme by other reasons, but these may serue the turne: by which it is also manifest out of *Caluins* doctrine, that the dealogue appertayneth nothing vnto vs.

Secondly, these two Religions make no difference of good and bad works before God, but only before men. For as the works that are said to be euil, haue their manifest malice, euen so to the good workes of the iust they attribute a secret malice in regard of the internal concupiscence, by reason of which

L

malice

The same he teacheth in many wordes, *6.4. Epist. ad Galat. & in 6. 20. Exodi*, If the ten Commandments bind vs no more, then the cerimoniall laws, as he expressly teacheth, *c. 4. ad Galat.* therefore as I am not bound to keep the cerimoniall law, for example to circumcise the flesh, to eate the Paschall lambe, to obserue the Sabboaths &c. so neither the morall law, or the ten Commandments. If I be dispensed from obseruation of the ten Commandments, what may it not be lawfull for me to do? I may then in outward thew adore Idols, contemne parents, make no reckoning of Magistrates, commit murders, adulteryes, robberyes giue false testimonies, and such like, that be prohibited and forbidden by the decalogue, euen as I may do those thinges, that haue repugnance with the cerimoniall law.

And though *Caluin* doth not expresse māner deliuer the same Doctrine touching the cō mandements, yet vnderhand he sufficiently insinuateth it. First, when he teacheth, That it is impossible for holy men to keep Gods law. For if it be impossible, it bindeth not at all.

*Zib. 2. In-*  
*stit. cap. 7.*  
*5. 30.*



vnto them, but in what they are done, pardoneth and forgiueth them. And this doctrine plainly followeth of this principle, wherby they conclude, that speciall fayth alone is the cause of iustification, that is, that a man is iust before God by this alone, that he firmly beleeueth, that Christ hath fully satisfied for his syns, for that by this faith Christs satisfaction is applied vnto him, and is made as it were his own, so as by it he is reputed iust before God, though he find no change of will at all within. And therefore, while this fayth continueth, no syn can hurt him, because he abideth in Christs iustice, & he firmly retayneth it by fayth. And if we ground our selues vpon this doctrine, we haue no cause to feare the committing of any wickednes whatsoeuer. For no punishment, nor vengeance is for it to be feared at Gods hands, sith God imputeth it not for a fault, by occasion of Christs satisfaction communicated vnto vs by fayth. And can Atheisme giue greater liberty to all manner of wickednes, & to all impurity of life?

Some Calvinist Ministers in En-  
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malice they will haue them to be mortal syns before God. And if it be so, wherefore should I rather attend to good works with the assisting & punishing of nature, & with the wasting of goods, then to bad that go accompanied with great pleasures, & oftentimes with profit and commodity also. For sith both be bad before God, wherefore should I not prefer those, in which there is a temporal both pleasure and gayne, before them which are not done without molestation, trouble, and losse.

Thirdly, for that both Religions teach, that a man is by speciall sayth alone iust before God, without any good works of his part: and that to him who hath this sayth, no syn is imputed. So teacheth *Luther* in very many places, as hath been declared before. Of which

*Doctrin* he inferreth, That incredulity alone is syn, and that the incredulous, and vnbeleeuing alone are to be damned: and that he, who retaineth his sayth, cannot be damned *Institt. c. 8. at all. The same teacheth Caluin, when he §. 68. & l. sayth. All syns be to vnbeleeuing mortall: to §. c. 4. §. the beleeuing all be veniall. He calleth them venial, because God imputeth them not vnto*

*l. de libert. Christ. & de capt. b. byt lib. 1. Institt. c. 8. §. 1. c. 4. §. 28.*



rightly) out of that foundation of Iustification by special fayth, first laid by *Luther* and *Caluin*, in whose writings also all these former grounds almost are expressly had. Who now could wish, or imagine greater liberty to all wickednes?

Adde hereunto what hath been said before in the second Consideration, where we laid down three other manners, by which this liberty is graunted. I omit to speake of that window, that *Caluin* hath opened, when he taught, That the paine of the damned is nothing els, then to feele *l. 2. Instit. c. 25. §. 12.* God an aduersary, and to be put in feare by him, though that paine be represented vs by things corporall, as by darknes, weeping, gnashing of teeth, the inextinguible fire &c. By which words he plainly insinuateth, that hell is nothing els, but vaine terrors. For if God inflicteth not any paine, but only affrigteth the damned, certainly vaine is that terrour and to be laughed at, vaine be the paines of hell, and nothing to be weighed, or regarded at all.

Refert ex  
Foxo Guil.  
Reginaldus  
l. 4. pag.  
1020.

gland confesse it plainly inough, who of that opinion of Calain touching the iustification of fayth, among others deduce, and manayne the conclusions. 1. All those do erre, who thinke, that they are to be saued, when they shall haue done many good works. 2. It is nothing necessary for vs to labour for the purchasing of life euertlasting by our good works. 3. We haue it euennow. 3. This is one of the principall errors: that beareth sway in the Christian world, to thinke, that good works profit any thing to Saluation. 4. Our syns withdraw nothing from Gods glory, for as much as all the butt of syn consisteth in the scandall of our neighbour. 5. Christ hath with his blood redeemed, and deliuered vs from all syns, and lawes, in so much as from this tyme forward no law bindeth vs in conscience. (Heere we are in expresse words freed from the decalogne, and from all precepts of Sacraments.) 6. You owe nothing vnto God but sayth, that you confesse Iesus Christ, and beleeeue that he is risen fro death: for so you shall be saued. In all other things God leaueth you in your liberty to follow your own will. For you may do all things without scruple of conscience: for you cannot perish, nor be damned, whatsoeuer you shal outwardly do, or leaue vndoe. All this they deduce (and that most rightly)



2. Both do teach, that God is the instigatour or mouer to all wickednes; and that all euyls be done by vertue and power of Gods decree. And this againe was in tymes past an heresy of Simon<sup>(d)</sup> Magus, and of <sup>(e)</sup> Flori-  
nus. (d) Vincēt. Lirin.

3. Both teach, that good works be not <sup>(e)</sup> Eusebi-  
necessary to saluation, and that sayth is ynough. us l. 5. c. 20.  
But this was an heresy of the same si-  
mon<sup>(f)</sup> Magus, and of <sup>(g)</sup> the Eunomians (f) Iren. l. 1. c. 206  
about the yeare of Christ 360.

4. Both also teach, that syns, though <sup>(g)</sup> Aug.  
neuer so many and great, do not hurt him who har. 54.  
bath sayth, for that the malice of them is not im-  
puted to him who beleeueth. And this was  
also in tymes past an heresy of the <sup>(h)</sup> Eu-  
nomians, and of Basilides, and Carpocrates, (h) Aug. har. 54.  
as witnesseth Irenaus l. 1. c. 23. & 24.

5. Caluin denyeth the reall presence of Christs body in the Eucharist. But this was againe an heresy of Berengarius, about the yeare of our Lord 1051. Where it is to be noted, first, though some priuately before Berengarius doubted of that matter, and moued the question about it, yet none was so hardy, as to professe it in publike, as testifieth Hugh of Langres, and Adelman of Bressia in their epistles to Beren-

## The X. Reason,

*That they renew old Heresies.*

**E**VERY Religion is to be auoyded, that containeth heresies formerly condemned by the Catholique Church, which haue ever been held and repud for heresies: But these new Religions containe such heresies; yea they seeme to be nothing but a masse, and heape of diuers heresies, in seuerall ages taught by diuers arch-heretiks, & in former tymes by the Catholike Church condemned: therefore they are to be shunned. We are to proue our *minor*: and therefore let vs consider the principall points of doctrine, that these religions maintaine.

*(a) Caluin* 1. Both, as well *Luther*, as *Caluin* teach, that there is no liberty of will And *Luther* in his 26. article affirmeth, that it is the principall foundation of his religion. But this was long agoe the heresy of *Simon* <sup>(a)</sup> *Magus*, and *Valentinus*, as testifieth *S. Augustine* her. 11. and of the <sup>(b)</sup> *Manichies*, and of <sup>(c)</sup> *Vicilisse* &c.

*(a) Caluin* in prolog contra Pelag. *(c)* was long agoe the heresy of *Simon* <sup>(a)</sup> *Magus*, and *Valentinus*, as testifieth *S. Augustine* Constant. sess. 8.



was neuer Christs Church, or that opinion which abrogateth, and disclaymeth from the Reall presence of Christs body, is an heresy indeed.

6. Both take away all traditions, and would haue all things to be comprehended in Scriptures alone. The same was the heresy of the Arians, as is recorded by *S. Augustine*: also of *Nestorius*, *Dioscorus*, and *Eutiches*, as is declared in the twentieth Synod, *Act. 1.* *l. 1. contra Maxim. c. 2. & ult.*

7. Both deny the Sacraments of Penance, and of Confirmation. The *Novatians* taught the same opinion long ago, as witnesseth *S. Cyprian*, and *S. Theodoret.* *l. 4. epist. 2. l. 3. bar. fabularum.*

8. Both teach, that the Church consisteth of good alone, and that the Church in former tymes visible, perished notwithstanding for many ages, & that in this tyme it only remayneth in their congregations. The very like was the heresy of the *Donatists*, as testifieth *S. Augustine*, *l. de vnit. Eccl. c. 12.*

9. Both of them teach, that prayer is not to be made for the dead; that the fast of Lent, or any other stable fasts be not to be keep, but euery one is then to

*garius*, and *Paschasius* in his booke of the words of the Institution of this Sacrament. In so much, as this was the constant and vniforme doctrine of the Church, not opposed against by any arch-heretike vntill the tyme of *Berengarius*. Secondly, that *Berengarius* his opinion was, whiles he yet lyued, condemned in five Councells, and that *Berengarius* himselfe thrise abiured his opinion, and in conclusion died very penitent in the Catholike fayth. He being dead the same heresy lay buried vp welneere two hundred yeares, vntill the tyme of the Lollards, who brought it to light againe, as is gathered out of *Tribemius* in his Chronicle about the yeare 1315. After this againe *Vvicliffe* held the same, as appeared by his third article. After his death againe there was a deep silence of that matter for the space of an hundred yeares, vntill *Swinglius* renewed it, and *Caluin*, and some others after him. Whereby it euidently appeareth, that this opinion was euer in the Church held for a manifest heresy: & therefore eyther the Church hath euer erred in a principall article of fayth, and so consequently it was



The XI. Reason,

*From the want of a Rule of Faith.*

**T**H E S E new Religions haue no certaine rule of Faith to follow; therefore they are not to be receyued. For the principall heads of Religion must be determined, certaine, and withall immutable. And that they haue not any certaine rule of beliefe, whereby it may be resolved what is necessary to be beleueed, and what not, is euident. First, for that they admit neyther the traditions of the Church, nor the authority of generall Councells, nor the iudgment of the ancient Doctors of the Church, and of those who flourished and liued before these our Controuersies.

*Luther rejecteth all traditions in c. l. 4. c. 8. 5. 1. ad Galatas, as doth Calvin also l. 4. Instit. 6. 7 8 in*  
and they teach that nothing is to be beleueed, nothing to be receyued *Antid. ad*  
*4. left.*  
Scripture. *Conc. Trident.*

Luther so contemneth Generall Councells, which haue hitherto had most

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fast, when it shall to him seeme good. The *Aerians* taught the very same in former ages, if we beleue *Epiphanius* bar. 75. and *S. Augustine* l. de *bar.* c. 33.

10. Both deny the veneration of holy Reliques, of Christs and Saints Images, and call it Idolatry. *Vigilantius* did no lesse many ages past, as witnesseth *S. Hierome*. The same did the *Image breakers*, as testify *Zonaras*, *Cedrenus*, and *Nicephorus* touching them who made war against Images.

By these it is more then manifest, that the chiefest opinions, whereof *Lutheranisme* and *Caluinisme* consist, be ancient heresies, long since condemned by the Church, and that the same were allwayes held in the Church for heresies, The same may we easily exemplify and declare touching the rest. Wherehence *vide Bel-*  
*Lar. de no-* it followeth, that these Religions be no-  
*is Eccl. c.* thing but the very sincke of heresies of  
*9. & Coc-* old, longe ago put to silence, and now  
*cus de si-* in these latter dayes brought to light a-  
*gnis Eccl.*  
*J. 8. art. 3. Gainc.*

THE



vs vncertain, which yet should haue the greatest certitude of all. For by the Scripture it cannot come to be knowne for certaine, that such a book is truly Scripture, is not Apocripall, nor composed by some deceitfull person: that this, or that sentence is not perueried, nor thrust in. Finally that nothing is added, or taken away, that maketh to the substance of doctrine. All this cannot to be known by Scripture, but proued only by certaine humane weake coniectures, if you take away the traditions of the Church, and so the whole foundation of our faith shall rely vpon vncertaine coniectures. Moreouer the vertue and efficacy of the Scripture consisteth not in the sound of the words, but in the sense & meaning, which is the life and soule of the Scripture. But there may be a thousand controuerfies about the sense, which cannot in any sort be decided by the Scripture it selfe, if you take away Traditions, and the exposition of the Fathers, as experience teacheth. For about the sense of these words, *Hoc est Corpus meum*, and of many more, there is most eager disputation betwene the *Lutherans* and *Caluinists* &c.

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most great authority in Gods Church  
(for they be as it were the Parlements of  
Princes, & Peers in Christs Kingdome)  
as he will haue the definitions thereof  
subject to the iudgment and censure of  
every private person. And he further  
sayth, that it is a mad thing, that the  
Councells will conclude what is to be  
belieued. And in the same place, he teacheth  
that what is to be beleueed, what  
not, is to be left to the iudgment of euery  
spirituall man.

l. i. c. 7.

§ 1. 2. & he sayth, that it is not for the Church to iudge  
what books be Canonically, but that appertayneth  
to the inward spirit alone.

l. contra Finally as touching the Fathers,  
Regem Luther careth not for a thousand Augustines, a  
Lang. ii. places contemneth them, and affirmeth  
that they erred. Wherefore none of all these  
is vnto them a rule of sayth.

But say they: The Scripture it selfe is vnto vs  
a rule of sayth, & it cannot erre. But it is an easy  
matter to shew, that this rule serueth not  
the turne. First, because we by this rule  
cannot iudge of the Scripture it selfe,  
and so the rule it selfe will remayne vnto

vs



because they plainly proue & establish the merit, and necessity of good works, and the obseruation of the commaundments, and do recommend chastity, and pouerty. But when he durst not cleane reiect them, he would extennate their authority, and insinuate, that they were not written with the spirit of God.

In like maner *Caluin* out of his own sense iudgeth, that these words, *Hoc est Corpus meum*, haue this meaning, *This breed is the figure of my body*: and *Luther* will haue it; *This bread is truly my body*. I omit other thing without nūber, by which it appeareth, that euery ones priuate iudgment is proposed for a rule of beleefe, or which is the same, that the Scripture it selfe is expounded and interpreted according to euery ones priuate iudgment.

Secondly, that is not any fit rule of beleefe, that is a like accommodated to contrary doctrines: but the scripture is accommodated to contrary Religions and doctrines; for as much as all the Sects of this time, though they do in an hostile manner dissent and contend in very many, and those the most important heads and grounds, do neuertheles make  
this

If you say with *Calvin*, that the iudgment touching the Scriptures, and the vnderstanding of them, belongeth to an inward spirit, this is nothing but the dictamen of an internall spirit, that is, for the private iudgment of euery particular person to set down the first rule how to belecue. For euery one may say, that he hath the spirit, and by the inspiration therof can iudge and determine, that this part, or booke is holy Scripture, and not that: that this is the sense not that. So a *Lutheran* out of his spirit

*In prologo giueth iudgment, that S. Iames Epistle is a straury Epistle, and the Apocalyps of S. Iohn, of doubtful authority. But the Calvinist*

out of his spirit iudgeth the one and the other to be the word of God. So *Luther* out of his spirit iudgeth, that this false opinion is to be abolished, that there be foure Gospels: for that *S. Iohns* Gospel is but one, faire, true, and principall, and to be far preferred before the other three. In like manner *S. Paules* and *S. Peters* epistles do sargo beyond, sayth he, the three Gospels of *Mathew, Marke, and Luke*. He would willingly haue reiected them, because



opinion of all men could not be thought a competent Iudge, sith no matter in cōtrouersie could bee determined or ended by sentence giuen by him. For after sentence, there would bee as greata contention about the sentence it selfe, whether of them it might seeme to fauour as there had been before about the right that ech party had. And such a Iudge is Holy Scripture, if you take away the Churches interpretation and declaration, and the exposition of the holy Fathers; for as much as the sentence therof is euer such, as it cannot bee euident to both parties, whether of them it fauoureth whiles the one and the other doth stiffly maintaine, that it is most plaine, that it holdeth and standeth for them. And hence it is that controuersies bee neuer ended: and therefore it is not onely a vaine, but also a ridiculous thing to appoint the Scripture alone for Iudge. For in euery controuersy there ought such a Iudge to be designed, who may so giue sentence, as it may be manifest to all, and most of all to those parties, on whose behalf the cause is adiudged, otherwise such a controuersy can neuer be ended.

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Wherefore

this rule to serue their turne, and doe vse it for the mantayning of their opinions and heresyces. For the *Lutherans* say they rely vpon Scripture: the *Caluinists* affirme the same: the *Anabaptists* also are nothing behind them in auerring, that the Scriptures be for them. And no meruaile, because euery one of them taketh and interpreteth the Scripture, not conforme to the comon vnderstanding of the Church or the common exposition of the Fathers as do the Catholikes, but according to the sense of euery priuate spirit: in which sort it may bee easilie accommodated to all heresies. Whence it is euident that this rule so taken, serueth not the turne, whiles all is reduced to the iudgment of euery ones priuate spirit.

Thirdly, if there were some iudge who in euery Controuersy, wherein he were to giue sentence, should so doe it, as it could not be certainly vnderstood for whether party he pronounced the sentence, but both parties should contend, that the matter were adiudged and determined on their side, and that the sentence of the Iudge was expressly & plainly pronounced for them, such an one in the opinion



not haue any other Iudge then Scripture, and every one reserueth the interpretation thereof to his owne spirit, they plainly shew, that they haue no will, that the cause should be decided or defined by any lawfull way, nor to admit any Iudg, but their owne iudgment.

Fourthly, how very insufficient this rule of beliefe is, experience it selfe plainly teacheth. For we see, that there is not any end of controuersies among them, euen about the greatest matter of fayth, sith at this very tyme the *Lutherans*, *Caluinists*, and *Anabaptists* are at bitter wars one with another about many points of fayth, and do impeach one the other of heresy. The *Lutherans* do dissent both among themselves in many things, and from *Luther* himselfe, their Father and Apostle: in so much as at this tyme there bereckoned thirty one principal Sects of *Lutherans*, different in name, and disagreeing in many points of doctrine. The *Caluinists* be at variance among themselves, especially in the Article touching the head of the Church. For a great part of them giueth that power to the secular Prince, though she be a woman, and

Wherefore those, who make the Scripture alone the Iudge of matters in question, do therein plainly manifest, that they admit not any iudge at all, by whome the cause may be determined, besids their private iudgment alone. For they do, as if *Titus* and *Caius* having a suite at Law, would not haue any other Iudge in the matter but *Iustinian* his *Code*, together with the *Pandects*, without hauiug any thing to do with the interpretation of Docters: and *Titus* producing for his owne right some law, should by it maintayne that the cause was manifestly adiudged for him. And *Caius* againe should deny it, who by citing another law for himselfe should say, that it was cleare, that that law fauoured & made for him, which *Titus* would in like manner deny; and so they should both depart without any decision of the cause or controuersy in hand: would it not be a matter worthy of laughter? and all would say, that neyther of them desired the determination or decision of the cause? And that neyther admitted other Iudge, then his owne iudgment? In the very like manner, in this, that they will  
not



*Is best to be embraced.* 181

ture, they take for the true sense of Scripture: and so, looke how many diuers imaginations of men there be, so many rules there be of belife.

But whence is it, that to euery one his owne imagination should seeme the most true verity, and the very sense of Scripture? It proceedeth partly of a certaine exceeding selfe-pleasing loue, and estimation. For he, who maketh any great reckoning of himselfe, easily perswadeth himselfe, that all his owne inuentions, and conceits of mind be great and extraordinary: partly by working of the Diuell, who doth inwardly peruerse mens phantasies, so as what they apprehend, they forth with, for euery most light and idle poore reason, thinke to be most euident truth. For whiles men wearied with the auncient Religion, & loathing it, doe auerle the truth, & longe to heare noueltyes, they are by Gods iust iudgment suffered to be beguyled by the Diuell. Whereupon, whiles he worketh inwardly in their senses, they thinke themselves to haue receyued the light of Gods spirit, and vnto it they referre all iudgment touching matters of fayth.

these be called Protestants. Others of them hold the same for impiety, and blasphemy, and those they call *Puritan*. The *Anabaptists* differ among themselves in very many things, so as of them there be numbred 14. diuers Sects, distinct both in names, and in points of doctrine.

Finally, it is now come to this, that where every one followeth this rule of Scripture alone, and relyeth vpon it. there be almost as many heresyes, as there be heretiks. For the greater part of them, especially the more simple, affirme that they little regard, or care what *Laiber*, or *Caluin* taught, sith they cleaue fast to the holy Scriptures, and recur to the word of God, in which there cannot be any errour; and so they thinke themselves very secure. And every one vnderstandeth the Scripture according to his own capacity and sense. Wherehence it followeth, that where they thinke they haue the Scripture for an infallible rule of their belife, instead of Scripture they haue, and follow their owne imagination. For whosoever they imagine to be signified & meant by the words of scripture,



of the iudgment of the Doctors of the Church, of the interpretation and exposition of the holy Fathers, and of the definitions of Generall Councells? who refuse to vie the way appointed, and shewed by God, and require vaneccessary reuelations? For from them they might vnderstand the truth, and exempt themselves from all error: but they have not a will to submit themselves vnto them, thinking that they may by their owne industry, their owne wit, and priuate spirit, with a more facility, and certainty find the truth out of the bare & naked Scriptures. As though the holy Fathers, Doctors and Prelats of the Church, did eyther not search the Scriptures, or wanted the spirit of God, and sound iudgment, so, as it passed their skil to ariue to the true vnderstanding thereof? What greater pride can there be thought, then that a priuate person, and comonly an Idiot, ignorant of all antiquity, and good literature, should prefer himselfe before so great authority and holynes, and so great a number of Doctors? And therefore they must not thinke, that so longe as they be of that

Hence it is, that to every sect, & almost to every private man their owne apprehension seemeth to be the pure word of God, neyther care they for all the reasons, that are brought to the contrary. The Apostle insinuateth no lesse, when he sayth: *For that they haue not receyued the Charity of truth, that they might be saued, therefore God will send them the operation of error, that they may belieue lying.* He shall tend, not by way of commaund, but by giuing more power to the Diuell for the deceyuing of them, who haue contemned the truth, or ancient Religion, and the thrusting of them into a thousand errors.

But the most of them, especially the simple, say: *God will not permit them to be deluded, who search the truth with an humble hart:* for he hath promised, that, *he will giue a good spirit to them who aske him.* And this do I: for I make my petition to God, that he would please to illuminate me, & open vnto me the true sence of the Scriptures, and I cease not continually to search them. This is a great deceipt of the Diuell. For how do they with an humble hart search out the truth, who contemne & make no esteeme of



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ment of truth, that all might with ease make their recourse vnto it, and most securely repose vpon the determination of it. There is not given to all the Spirit of vnderstanding the Scriptures, as is plaine by testimony of the Apostle: We <sup>1. Cor. 12.</sup> are not to giue credit to euery spirit; but <sup>1. Ioan. 4.</sup> the spirits are to be tryed, if they be of <sup>2. Cor. 12.</sup> God. Wherefore though your spirit suggest vnto you something, you are not therefore secure: for you are not sure, that it is of God. For it is certaine, that infinite numbers haue been, and are deceived, & euery heretike vaunteth himselfe of this spirit. The Angell of Sathan oftentimes transfigureth himselfe into an Angell of light. Wherefore by what hath been said it is most euident, that a private spirit cannot possibly carry it selfe for the rule of beliefe.

The XII. Reason,

*Drawne from Absurdity.*

**I**F any of these new Religions, for example that of Calvin, were Christ true Religion, besides other absurdities in-

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sinuated

mind, they shall obtrayne any thing at our Lords hands, because they aske both yll, and prowdly, but that they shall rather be deceyued by the spirit of pryde and of lying, wherunto they are by Gods iust iudgment for so great a cryme deliuered.

This is that spirit, whereof all heretiks, though they be neuer so different in Doctrine, haue their part, and vaunt themselves, and of which euery one thinketh the truth to be reuealed vnto him: w<sup>h</sup>ich, certes, he that is not blinde, may easily obserue and see, because Gods spirit reuealeth not contraries. Morcouer, the holy Scriptures nowhere remitteth priuate men in doubts of sayth to the searck of the Scriptures, but to the Church, and to them who be the Prelats of the Church. So in *Deuteronomy* c. 17. in matters of doubt, they are remitted to the Priests, who haue charge and rule for the tyme: whome he, that shal refuse to obey, is sentenced to dy. Therefore hath God appointed pastors, & doctors in his Church: therefore would he haue it conspicuous to the whole world: to be the pillar and firmament



tion with feare and trembling, and to be alwayes sollicitous and carefull: and therefore they do all with one consent reiect that speciall Fayth, by which a man certainly beleeueth himselfe to be iust, as meere presumption, For though we are to beleeue, that Christ hath on his part most fully satisfied for vs, yet it is not manifest vnto vs, whether we haue done all that which is on our part necessary for the making of our selues partakers of this satisfaction, and whether we haue not at one tyme or other lost our part in it.

Manifest therefore it is, that all those of former tymes wanted this fayth and consequently they are all damned, so many holy Fathers, so many martyrs, so many Virgins, and Saints; *Irenaeus, Iustine, Gregory Thaumaturgus, Nazianzen, Basill, Chrysostome, Damascene, Hilary, Ambrose, Hierome, Augustine, Martin, Nicolas, Antony, Benedict, Bernard, Dominicke, Francis, Laurence, Vincent, Sebastian, Catharine, Cecily, Agnes*, and infinite others, who were admirable to the world, eyther for their sanctity and miracles, or for the glory of martyrdom. Finally all, that haue  
been

sinuated before, this would further follow that all Catholikes, which haue byn from the Apostles tymes vntill this present, be damned, and adiudged to paines euertlasting: for as much as according to a principall doctrine of the *Caluinists*, they wanted iustifying faith, and therefore iustice also before God: whence it is, that they continued in their synes, and died in them. For faith necessary to iustification, as this religion holdeth, is that whereby a man stedfastly beleueth, that himselfe is iust before God for Christs satisfaction, which is to him by this faith applyed, and imputed. And certain it is, that this faith was vnkown to the world vntill *Luthers* tyme: neyther doth he deny it but gloryeth rather, that he notified and reuealed to the world the true manner of iustification, obscured by antiquity.

The same is manifest by the writings of all the ancient Fathers, both for that besides faith, they require an inward chaung of the will, and purpose of keeping the whole law; and also for that they condemne that security of saluation, and will haue a man to worke his saluation



Loc heere 12. Reasons, by which it is made plaine, that these new Religions be to be shunned, as false & pernicious: and now we come to our last Consideration.

**X. CONSIDERATION,**

*and conclusion of this whole Consultatio.*

**L**ASTLY, that Religion is to be imbraced during life, that we would wish we had followed, and held at the houre of our death, and whercof we may be able to giue a iust accompt, when we shall stand before the tribunall seat of Christ. For touching what is to be done, there cannot a better Cōsultation be had, then by the consideration of death, and of the latter Iudgment; namely that we make an election of that here, which in the article of our death may make most to our profit; and shunne that which may at that tyme procure or cause our certaine ruine & perdition: or at least hazard the same. And such is the Catholike religion: & that we shal haue a will to preferre it when we come to dye,

been before vs euen from the Apostles  
tyme till now, be damned. And to vse  
Tertullians words: *In vaine hath the Gospell byn  
so many ages preached: in vaine haue so many  
thousands been baptized: in vaine haue so many  
works of faith been exercised, so many vertues,  
and so many gifts of grace to no purpose wrought:  
so many priesthoods and so many offices admitted  
in vaine: and to be short in vaine haue so many  
martyrdomes been crowned.*

*l. de pres-  
cript. ad-  
uersus he-  
reticos.*

But how palt beliefe, absurd, and  
blasphemous a matter is this? How con-  
trary and repugnant to the iudgement of  
the whole world, and of all ages past?  
Neither can it be sayd, that their igno-  
rance excused them, because none can  
be saued without faith, without the in-  
flicke of Christ, without the participation  
of Christs satisfaction, without the re-  
mission of sins, as the Scripture, especially  
of the new Testament, euery where tea-  
cheth: no ignorance can make or cause,  
that any may be saued without them.  
Wherefore there is no euasion heere: for  
they eyther be all damned, or els *Luthers*  
and *Caluins* Religions be false, and im-  
pious in their principall doctrine tou-  
ching Iustification.



vnto you, that you are iust, and to be by  
Christ saued, who contemne the reme-  
dyes by him appointed, and determine  
to dye out of the communion of the Ca-  
tholike Church? All lects of this tyme do  
brag of this fayth, but all of them shall  
not be saued: for as much as there is but  
one true religion of Christ, out of which  
none can be saued, as not only all Catho-  
liks, but *Lutherans* also, *Caluinists*, and *A-  
nabaptists* do also teach. And therefore your  
speciall fayth will not profite you any  
thing, vnles you professe Christs true re-  
ligion.

That also such as haue imbraced  
the Catholike fayth, and perseuered in it,  
shall easily be able to giue an aecompt of  
that they haue done, vnto the supreme  
Iudge, and that not any daunger at all is  
on that part towards them, is cleare. For  
suppose, that I stand before that dread-  
full Tribunall, and am asked, wherfore  
I imbraced the Catholike, or Papistical  
religion, as they now tearme it; and  
that I did not rather, leauing it, passe to  
that new religion, created, and refor-  
med by *Caluin*. I will with great security  
answere: That I therefore held the Ca-  
tholike

dye, is euident.

First, by the example of very many, who, though they traue lyued as heretiks, yet when they come to dye, do desire to dy Catholikes: for so to do they deeme it most for their security.

Secondly, for that euery one then wisheth he had done many good works. and that he had carefully taken heed of all sins, to both whercof the Catholike Church hath effectuall iudgements: and *Lutheranisme* and *Caluinisme* haue neither the one, nor the other, but rather bringeth in a contempt of good works, and liberty of life.

Thirdly, for that the Catholike Religion hath many remedies, and preseruatiues which are not in that dreadful passageto be cōtemned, as repentance for their sinns, the absolution of Priests, the Sacraments o' *Extreme Vnction* & holy *Eucharist*, which cause great comfort, and confidence to the faithfull: for by them Christs satisfaction is communicated vnto vs. But a naked faith is a very cold, and weake help in that article. For how may you in earnest perswade your selfe, that Christ is propitious and mercifull

Vnto



heresy. It hath for so many ages stood immouable against all heresy, and persecutions of Tyrants, neyther could the gates of hell any thing preuayle against it: whiles all the contraryes be found in the new Religions. And therefore I had no reason at all to reuolt from this religion, or to make any doubt of it at all.

But to omit further to prosecute other things of this kind, is it not enough for my security, that I am sure, that I haue followed that religion, in which I see men of most holy life, and most celebrated for miracles *S. Malachy*, *S. Bernard*, *S. Dominicke*, *S. Francis*, and al others, who were fyue hundred yeares synce by their heauenly conuersation, & wonderfull works, an admiration to the world, to haue lyued, and died? For most cleare it is, that those celestiall soules, so addicted and deuoted to God, so deare and familiar to him, could not possibly be deceyued in a matter of so great consequence. And therefore in this cause of religion and sayth I securely follow such captaynes & guides, that haue gone before me.

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But

What a  
Catho-  
like will  
answere  
at the day  
of Iudg-  
ment.

tholike sayth, because it teacheth me to  
abstrackt my mind from terrene things,  
and to transerre it to the loue of cele-  
stiall. It further teacheth me to master  
and mortify my flesh, and to crucify it  
with the nayles of the feare of God, to  
insist in good works, to obay Superiours,  
to attend to prayer, and to cut off all li-  
berty of synning. Therefore I held the  
Catholike Religion, because in it I see  
very many, admirable to the whole  
world, for wisdom, sanctimony, mi-  
racles, and the spirit of prophesy, whome  
it is impossible to haue byn in a matter  
so importantly deceyued: for that I see that  
God himselfe hath, and doth in euery  
age give testimony of it by many mira-  
cles: because I see Gods promises fulfilled  
in it, as being disperfed and spread all  
the world ouer. Vnto it haue the Gentils  
byn hitherto conuerred, and still conti-  
nually are. In it there hath been in all  
ages exceeding concord, and consent of  
Doctors in the grounds of sayth. In it  
hath byn and still is a perpetuall successi-  
on of the Chaire, and a continuance in  
the ministers therof from the Apostles.  
In it is a speedy decision of all contro-  
uersyes.



excuse the Iewes that they erred of ignorance, because they might haue knowne the truth, so shall it not excuse you. For that you might <sup>not</sup> without syn depart from the Catholike Church, it was your part not only to thinke, and vpon certaine light suspitions to conceyue, but also most certainly to know, and setting aside all affection to be most assured, that there were <sup>not</sup> those euills in the Catholike religion, so as there might be left no further scruple in your mind, nor any iust cause of doubting in the matter. But you were so far from hauing such a certitude touching the Churches errors, as you had not any probable reason to perswade you to the contrary. For by what probability, or pretence of truth could you be perswaded to thinke that, that religion was obnoxious to Idolatry, and to so great errors, which you saw imbraced for so many ages, of so many men, renowned for their wisdom, & holynes of life? Which you saw honoured with such, so great, and many miracles, & martyrdomes? Which you saw spread all the world ouer? In which there was an exceeding conspira-

But now tell me, you, who haue embraced another religion, what reckoning can you giue of that your deed, when you shall in that dreadfull examen be asked about it. You will perhaps an-

What wil swere the iudge, I did therefore forsake an Hereti- the Catholike fayth, because I thought ke answere it full of Idolatry, superstitions, and humane traditions: because I thought that re.

Antichrist did command and beare sway in it: because I thought the Catholikes did rely vpon their owne meritts, and not vpon the price of thy blood. But what if the Diuells bewitching you, which now hath a possession of your mind, should then be taken away, & you should plainly see your selfe deceyued, what counsaile would you take? for then there will not be any more tyme for penance, and repentance. Will you peradventure allcadge ignorance? But that will not excuse you, because you might easily haue knowne the truth, if you had vsed the diligence, that you were bound to do in so important a matter. Neyther cuer wanted you iust reason of doubting, which should haue moued you to seeke for resolution. Wherefore as it shall not excuse



for Apostasy and sacrilegious Mariages, giuen ouer to lust, and withall wonderfully inconstant in doctrine?

Finally, if any of these new vpstart Religions be true, then there was not any religion of Christ for so many ages past: Christs Kingdome was ruyned and ouerthrowne: Gods promises touching the stability and continuance of his Church were made voide: the gates of hell preuayled against it. The Gospell was then for so many hundreds of yeares preached in vaine: in vaine was it beleued: in vaine were so many conuerted from paganisme: in vaine were Baptisme, & other Sacraments administred: in vaine were fasts kept, and mortifications of the flesh practised: in vaine were martyrdomes endured, and the bloud of so many thousands shed for the confession of Christs name. Therefore all those of our religion who are gone before vs, are perished, so many thousands of martyrs & Confessors, so many soules consecrated to God, celebrated for holynes, miracles, and the spirit of prophesy. For all of them had not any part of true religion in them, nor true iustice,

tion and concord of the Doctors, a perpetuall succession, and a most manifest and knowne continuance from the Apostles? How can it possibly be, that none of the Doctors, nor no holy man did for so many ages together note and obserue this Idolatry, these superstitions, and errors?

Againe, how could you perswade your selfe that, that is Christs true religion, that maketh God the author, and mouer, yea compeller to all wickednes? that spoyleth men of the liberty of free will? that taketh away the care of exercising of good works? that openeth a most wide gate to al manner of wickednes, as doth Atheisme? that vnder shew of Christian liberty, exempteth and freeth the subiects from the lawes and obedience to their Princes, that reuiueth and bringeth many ancient and condemned heresyes to light againe, the authors whercof be not recommended for any austeritie, conuersation, or sanctimony of life, nor celebrated for any miracles, but me giuen to the pleasures of the flesh, couetous of things of the world, ambitious, foule spoken, seditious, infamous for



Seditions, warres, the spoyling and overthrowing of Churches and Monasteries, the ruining of Cittyes, the abolishing of ancient piety and deuotion, the giuing scope to all enormities and wickednes.

We know by testimony of the Apostle, that many heresy'es shall rise in the latter tymes, and that many false Prophets, and seducers shall by the instigation of Sathan shew themselves. Wherefore as often as any new doctrine, that opposeth it self against the Church, putteth the head forth, we must at least suspect it, together with the Author thereof.

Wherefore I desire & beseech all, The content that be out of the Catholike Church, by clusion of the goodnes of God, whereby we be the whole created, and by Christs bloud wherewith worke. we are redeemed, by the cuerlasting inheritance, which we expect in heauen, and by that torrent and full measure of Diuine pleasure, wherewith they shall be there made drinke who shall perseuere in truth and iustice to the end, that they would apprehend and conceyue of this busynes thoroughly; and attentiuely consider,

and all were giuen to Idolatry.

But if all this be false, blasphemous, and euen horrible to thinke, how could it be, that you could not think, that those religions, out of which so horrible things are manifestly deduced, might be false, or at least that you doubted not of the? And if you doubted, wherfore laboured you not to vnderstand the truth, on which your whole soules good dependeth?

Our Lord admonished, that we should carefully take heed of false Prophets, who *come vnto vs in sheepes cloathing, and inwardly be rauening wolues*. How did it

*Matth. 7.*

not come at one tyme or other into your mind, to thinke and to feare, least *Luther, Caluin, Menno*, and the like, were of the number of them, of whome our Lord premonished vs to beware? For these men vnder a glorious shew of Gods word, and of the pure Gospell, presented themselves vnto the world, as sent of God for the sauing of the sheep, and in the meane tyme they destroyed the sheep with the poysoned foode of their doctrine. *By their fruits*, sayth our Lord, *you shall know them*. And what fruite is this? Sedi-



And in very deed Heresy is a most  
griuous syn. First, because it is the  
cause, that a man preferreth his owne  
iudgment before that of all the Fathers,  
of all the Doctors of the Church, of all  
Councells, and of all the Bishops of the  
whole world. For he contemneth them  
all, as men destitute and deuoid of Gods  
spirit, which he arrogateth to himselfe  
alone, and to others his like: and there-  
in a wonder it is, how great pride there  
is. Secondly, he censureth Christs Spouse  
which is the Church, to haue comitted  
adultery with Sathan, & to be the child  
of perdition. Thirdly, he chargeth it  
with the cryme of Idolatry, and with  
diuers superstitions. Fourthly, he casteth  
forth many blasphemies against the  
holy Eucharist, and Gods Saints. Fift-  
ly, he handleth al holy, & sacred things  
after a most vnworthy manner. Sixthly,  
he calleth Christs Vicar on earth Anti-  
christ, & calumniateth and reproacheth  
him a thousand wayes, without any  
colour of truth at all. The same doth he  
with al degrees, & orders of the Church.  
To be short, euery Heretike hath a  
good will to ouerthrow the whole  
Church

sider, whether they stand vpon a solid and sound foundation: whether they are likely to be secure, touching their religion, at their houre of death, and when they shall stand before the Tribunal of Christ, in that instant of tyme, when an eternall, and immutable sentence is to be receyued. Let them examine this our Consultation, which we haue written to that end: Let them not rest vntill they shall haue duly discussed all, and gotten the plaine euidency in a busynes so greatly importing them.

Let them thinke, how great a punishment attendeth on them, if the religion that they hold, be heresy, & themselves be heretiks. And that it is heresy, and a most pestilent one indeed, all Catholike Doctors, all Vniuersityes, and all the Christian world (excepting those who follow it, the number of whome, compared with others, is very little, & their learning very meane) do hold for vndoubted, and most certaine: in so much as an infinite number there be, who be ready to dye, and to expose the euerlasting saluation of their soules for confession therof.

And



ment is he to expect for the sinne of heresy which exceedeth a thousand thefts, and a thousand fornications. If the paine, that our fire naturally inflicteth, should be a thousand tymes more hoate and schorching then now it is, and one were cast into it, how sore, incomprehensible, and insufferable a paine would it be?

Let none flatter himselfe, that there shall not be in that place the paine of fire but onely I know not what terrors of God incensed with anger, as *Caluin* feigneth. But this assertion of his is ouer plainly repugnant to Scripture, for as *Math. 25.* much as it sayth: *Goe yee into fire euerlasting.* *Marc. 9.* Againe: *Their worme dyeth not, and the fire is* *Psal. 10.* *not quenched.* Againe: *He shall vpon sinners raine* *Psal. 20.* *snarcs, fire, and brimstone, and the spirit of tem-* *Apocal. 20.* *pests shall be the part of their cup.* Thou shalt put them as a fornace of fire in the time of thine anger. Our Lord in his anger shall trouble them: and fire shall deuour them. The false Prophet was throwne into a poole of fire and of brimstone. The same is the opinion of all the ancient doctors besides: wherefore we must hold for certaine, that there shall be a true fire there more intensiue and more scorching then

Church, and to extinguish al Catholike religion. Thus you see, that the heresy of our age containeth extreme pride, many foule blasphemyes, many calumnies, slaunders, and most iniurious proceedings, many sacriledges, and an extreme & deadly hatred against Christs Church. For all these euills, and many more be intrinsically in heresy, and it habitually inclineth vnto them, & dayly doth (even actually) moue, and drye vnto them. So do all Doctors of the Catholike Church hold of Heresy, and the thing is more then plaine of it selfe, as experience teacheth. And therefore Heresy, consorted with these her Impes and offspring, is a greater syn, then be an infinite number of sinnes of Catholikes.

How  
griuous  
punish-  
ment he-  
resie de-  
serueth.

And now according to what we haue said, let them, I beseech you, dayly weigh and consider, how great will be the punishment of this sinne. For if but for one sinne of theft, or of fornication, vnales a man here help himselfe by the antidote of penance he is to endure fire euerlasting, as the Scripture teacheth; what and how great paine and punishment

*ad Gal. 5.*  
*Col. 3.*  
*1. Cor. 6.*  
*1. Tim. 1.*  
*&c.*



of men of greatest wisdom, learning, and vertue .

But one thing there is, that is most of all wont to hurt this sincere deliberation, and that is a certaine anticipating and foregoing opinion, that possesseth very many touching the Idolatry, superstitions, and abuses of the Catholike Church . Wherefore let them in the first place for a time lay aside this their precipitate and fore-running iudgment, and thinke that they may be deceiued in the matter. For it seemeth a thing beyoud beliefe, that most holy and most learned men, such as the Church euer had very many, did either not see this Idolatry, if there were any, or if they saw it did not onely not reiect it, but also did with all diligence retaine and imbrace it. This is a calumniation of old, both of the Mahometans, and of the Image-breakers. And there neuer was yet any Sect of heretiks, which did not with extreme rancour and malice oppugne and oppose it selfe against the Church, and impose very sore and great errors and abuses vpon her. For such a pretence meete was it for them to vse, that they might seeme to  
haue

What things be required for the searching out of the truth.

then our fire here, wherein all heretiks shall burne, and shall be tormented both day and night for all eternity, as long as there shall be an hell, as long as heauen shall stand, and as long as God shall liue who dyeth not. And the smoke of their torments shall ascend in the sight of our Lord for euer and euer. These words be most faythfull, and true.

Then shall they accurse them, who deceiued them, and their maisters by whome they were drawn and brought into that misery. They shall accurse the deuill who blinded their eyes, that they saw not the truth, and vnder a pretence of piety diuersely bewitched them. They shall also accurse themselves for giuing care vnto them, for so foolishly imbracing a new doctrine without diligently examining it before: and for hauing been so blind, negligent and slouthfull in discussion of a matter, that so neuerly concerned them. Wherefore, to the end they may not cast themselves headlong into this gulfe and sea of miseries, let them with all care, study, and diligence examine this whole buisnes of religion, and thereabout vse the counsaile and aduise  
of



needy. For how much these two auaille,  
and profit towards the obtaining of  
light for the imbracing of the true reli-  
gion, is manifested by that example of  
Cornelius the Centurian, to whome it was *Act 10*  
said by an Angell: *Cornelius thy praiers and  
thine almes haue ascended to be remembred in the  
sight of God. And now send to Ioppa, and send for  
one Simon, who is surnamed Peter: he shall tell thee  
what thou must doe.* Let them therefore  
propose this example vnto themselues,  
and imitate it, who in this busines of true  
religion haue a desire to be directed of  
God.

In the meane tyme let them with  
diligence, and with an earnest desire of  
knowing the truth, ponder and consider  
those things, that be in this Consultation  
proposed: and if they find therein any  
thing eyther doubtfull, or not suffici-  
ently vnderstood, let them repaire to Ca-  
tholike doctors, who will with facility  
giue them such satisfaction in all matters  
as their mind may in conclusion find full  
repose, and quiet in the light of true  
religion.

This is that which we desire and  
crave, and with most humble petition  
and

haue had iust cause of their revolt and departure from the Church.

Secondly let them not cease to craue light from God, whereby they may clearly vnderstand, which is Christs true religion, and true Church, and let them yeald themselves ready to embrace it. For sayth is Gods gift. *None, saith he, can come vnto me, vnles my Father shall draw him.*

*Ioan. 6.*

None can come to Christ by true sayth without light giuen him from the father of heauen: and therefore let them labour to procure this illustration, this light, and this drawing, by earnest and continual prayer: let them say with the prophet:

*Psal. 12.*

*Lighten mine eyes, that I may neuer sleep in death: least when I am to depart out of this life, myne enemy may say, I haue preyed against him. Put forth thy light, and thy truth, let them*

*Psal. 42.*

*conduct and bring me vnto thine Holy mount, and into thy tabernacles. Make known vnto me the way*

*Psal. 124.*

*wherein I may walke, because vnto thee haue I lifted vp my soule. Deliuere me out of the hands of the enemies of my soules good. O Lord, to thee haue I fled for succour, teach me to do thy will, because thou art my God. And the like.*

To prayer let them ioyn almes and beneficence towards the poore and needy



with a burning loue and desire of vnderstanding the truth, & of procuring their owne saluation. Present vnto them the light of thy mercies, that they may know thy fold, and haue a true vnderstanding of the fold wherein they formerly were, that it was not thine, but the diuells, in which all such, as contynue as sheepe, be reserved not to life, but to vtter perdition, to be food for the fire, & meate for death: *Death shall feede vpon them. Re- Psal. 48* duce and bring them backe againe into thy fold, that in it they may refresh themselves with the healthful refection of thy doctrine: and by thy wonderfull Sacraments may receyue cure of the old wounds, that Sathan had formerly giue them, and increase in thy spirit, in the spirit of humility, and feare of our Lord, in the spirit of meeknes and charity, and may receyue forces and strength to life everlasting, wherein made together with vs, after the instant of this life, companions of thy glory and blisse, they may praise thee, and glorifie thee for euer and euer.

And now am I in the second place briefly to admonish Catholiks, that they

An admonition to Catholikes.

O

duly

and suite beseech at thy hands, o true light, light eternall, and the light both of men, and Angells. For notwithstanding they haue been seduced, misled, and carried away by the guile and deceit of the deuill, and haue reuolted from thee and thy Church, and haue made war against thee, and it; yet they be thy creatures, formed to thine Image, and likes, redeemed and ransomed with the price of thy blood, made, and called to the inheritance of heauen, and to be consorts in thy kingdom.

Let not so noble a worke of thine perish, which cost thee so dearely, which will yeald thee eternall praises, if it once know the truth, and which will to thy glory shine for all eternity. Disperse and dirue away the foule darkenes, that hath now possession of their mind. Dissolue & vndo the deuills bewitchings of them, whereby the eyes of their mind be blinded, & their fancy and imagination peruerred. Put into them a true and sensible apprehension and feare of that inextinguible and euerlasting fire, prepared for all those who haue not communication with the true religion. ~~Infuse~~ <sup>Infuse</sup> them with



This is the most certaine and only way to life cuerlasting, and none there is, who strayeth out of it, that is not most assured to runne into cuerlasting perdition. It is a Doctrine of Atheisme, that euery one may be saued in his owne religion. But as there is one God, one Christ, one truth, one certitude, one iustice: so there is one sayth, and one religion, and one Church or Congregation of God and Christ, out of which there can be no Saluation. Let them take heede, that they spoyle not themselves of so great a good, eyther out of a curiosity of reading or hearing, or by an improuident and vncircumspect conuersation with heretiks, or out of a desire of pleasing, and contenting some, or for feare of some hurt in temporall life also, or out of an hope of commodity, and gaine, or for desire of honors, or for any other cause. What profiteth it a man if he gayne the whole world, and suffer the detryment of his soule? or what exchange shall a man giue for his soule? But he, that sustayneth hurt in his religion, cannot but hurt his soule withall: and therefore let him not be a-

duly ponder with themselves, how exceeding great a benefit this is of true religion, which hath by divine fauour hapned to them before infinite others, who are debarred of it: and how much by occasion of yt they be obliged and bound to the Diuine maiesty. This is the gift & priuiledg but of a few, if we consider the infinite number of such as go astray, or stand in doubt, and therefore for this respect the more is it to be esteemed. Let them thinke, that in humane things nothing is to be compared with it, not pleasures, nor honors, nor millions of gold and syluer, no not Scepters, Kingdomes, or Empires. The margarite perle of true religion doth exceed all these by infinite degrees: and he that is possessed of it, though he want other things, and is most poore of all terrene things, is most truly rich, as beeing a cittizen with the Saints, the sonne of God, an heyre of a Kingdome, and coheire with Christ, yet so as he must haue a will to lyue conformably thereunto. He that wanteth it, is thrice miserable indeed, though he otherwise abound in all the goods of this life, and hath them at his will.

*This*



deceiuing: men were neuer more easily caried away with the spirit of inconstancy: the operatiō & working of error neuer of more force: & finally mens minds neuer more fouly blinded then now, & all these do worthily seize vpon their minds who do make a light esteeme of that noble and great gift of the Catholike and Orthodox Religion, & prefer their temporall and externall goods before it.

Wherefore let them, who make a reckoning of their owne saluation, conserue this heauenly gemme, and keep it with all diligence, for that of it proceedeth life. And because it is a supernaturall gift, which can neyther be obtayned, nor kept and held without Gods help, whiles so many and so great daungers, and enemyes beset vs on all sides; they must implore and craue help at Gods hands incessantly to that end, both for themselves, their children, and their family, and seeke to appease God by almes, and other offices of piety. *For good is prayer with fasting & almes, Tob. 12. and better then to lay vp treasures of gold.* Let them lead a life correspondent to their religion,

O 3

fraide to expole all for the retayning of it, the loosing and forgoing whereof is the losse of life euerlasting withall. Vnhappy be those soules, and vnworthy a Christian name, that make but a little reckoning of the ouerthrow of the Catholike religion, so they may themselves enioy temporall peace for the gathering and keeping of the poore things, and trifles of this life. This madnes, and light ceceme of so great a good, will cost them deare, when this short time & moment of life shall be once past, and they shall vpon the suddaine be brought to that eternitie, that neuer endeth.

Many seducers haue come into the world, many do vnder a sheeps skyn, and vnder a faire & flattering shew of Gods word hide and conceale their woluish fury, to the vtter ruine of Christs sheep. Our Lord admonished vs more the once to take heed of them: the Apostles inculcated no lesse, as did the holy Fathers also:

*Ecccl. 13.*

*He, that shall touch pitch, shall be defiled of it: he that loneth dagger, shal perish therein. The times were neuer more trecherous to mans saluation, then now they be: the deuill was neuer more frequent in bewitching and*

*decciuing,*

*Ecccl. 3.*



AN APPENDIX  
TO  
THE FORMER  
CONSULTATION.

W H E T H E R

*Every One may be saved in his owne  
Fayth and Religion.*

W R I T T E N

*By the same Leonard Lessius of the  
Society of I E S U S.*



Permissu Superiorum, M. DC. XVIII.

religion, & let them quench their thirst of terrene things with the expectation of the celestiall, and euerlasting goods,

1. *Timoth. 6.* *They that will become rich, fall into temptation,*

*and into the snares of the Diuell, & many vnprofitable and hurtfull desires, which drowne a man into destruction, and perdition. For the roote of all euill is desire, which some coueting haue strayed from the sayth, and thrust themselves into many sorrowes. With these helps they may walke on in safety amidst the daungers of these tymes, conserue and maintayne vnstayed the gift of the true and only Religion, and by it with facility and ease purchase life euerlasting: to which God, of his infinite mercy, brings vs all.*

*Amen.*

**FINIS.**



## THE I. QUESTION.

**C**ONCERNING the first Question many in these tymes do hold & are of opinion that euery man may be saued in his owne religion, & their principall reason wherwith they are moued to this, is, because it seemeth vnto them incredible that al Iewes and Turkes, many of whom do deuoutly worship God, and deale iustly with their neyghbours, should perish for all eternity, only because they haue not belieued in Christ, especially since for want of this belife they seeme not to deserue much blame, they being from their infancy trayned vp in a religion different from Christianity. For why, say they, should God who would all men to be saued, so straiten the way vnto heauen? why should those miserable souls, who according to their capacity do their best to please him, do wrong to no man, and do lead a iust and honest life, be condemned to eternall payne for the ignorance of that thing wherein they were neuer sufficiently instructed?

The ground of our Aduersaries opinions.

Whether euery one may be

## THE PREFACE.

**W**E haue before in the Preface of our Consultation set downe and briefly confuted a certaine grosse error, which holdeth it inough for our saluatio to belieue in Christ, and that he died for our sinnes. But because it is much spread, and hath sunke deeply into the minds of many; I was requested to treat of the matter more at large, and therefore now I will deuide it into two seuerall Questions, bringing arguments for eyther part.

The first Question shalbe, Whether it be sufficient for saluation to belieue in God, and do no man iniury? which is as much to say, as, Whether euery man may be saued in his owne Faith which he professeth, if therein be endeauour to liue honestly?

The second Question, Whether it be sufficient to saluatio to belieue in Christ, & that he dyed for our sinnes, although we belieue not many other articles of faith?

THE



*saued in his owne Religion.* 219

saluation, it being sufficient to send preachers about the world to perswade men the beliefe of one God. After this manner reasoneth the Apostle Gal. 2. *If iustice be by the Law, then in vayne (saith he) is Christ dead:* which is as much to say, if Iustice can be obtayned by the knowledg of one God, and obseruation of the Law, in vayne was Christ crucified, because then the death of Christ had not byn necessary for our saluation.

*The 2. Reason.*

Besides, hence it must necessarily follow, that the whole Scripture is false, *Rom. 3. Apoc. x. 7. Act. 4.* since that it telleth vs how Christ is our Sauour, Mediatour, and Redeemer, and p<sup>r</sup>opoundeth him vnto vs as a Propitiator by faith in his blood, by whose Sacrifice we are reconciled vnto God by his blood, our sinnes are washed away, and with whose faith we are iustified. Neyther is there any other name vnder heaven giuen vnto men in which they ought to be saued. Thus I speaketh the holy Scripture: and all this must needs be friuolous and false, if every man may be

*The I. Reason.*

The same

But this opinion of theirs, although refused by in naturall reason it may seeme to carry  
 foure some colour of truth and equity, yet con-  
 Reasons. sidering those things which are reuca-

led vnto vs in holy Scriptures, it is a  
 mere Paradox For if euery Turke and  
 Jew may be saued in their beliefe, then  
 in vaine haue the Apostles and holy Fa-  
 thers so much laboured in preaching &  
 planting of the Christian faith. In vaine  
 so many Martyres by all manner & kind  
 of torments haue shed their blood, and  
 spent their life in the confession therof.  
 For they might haue abstained from  
 this doctrine & profession without any  
 preiudice to their saluation, and haue  
 rested contented with the Iewes in the  
 profession and acknowledging of one  
 God. I add further: Then in vayne was  
 Christ made man; in vayne did he worke  
 so many Miracles, that so he might be  
 acknowledged and belieued to be the  
 Messias & Sauour of the world; in vaine  
 was he crucified, and dyed. For none of  
 all these things was necessary to mans  
 saluation,



*saued in his owne Religion.* 221

meth vs with all thanks-giuing: for both the condition of the benefit and of our benefactor doth require of vs this gratefulnesse of mind. Scing therfore that the benefit of our redemption is so great and ynaccustomed, and he who bestowed it vpon vs so great and famous, as also the meanes wherby he bestowed it vpon vs, so strange and meruaylous; it is requisit we should acknowledge all these things, least we should liue and dye vngratefull toward so great a benefactor, and least instead of blessing & thanking him after the manner of the Iewes, we curse and blaspheme him. It is therefore an absurd thing, to esteeme those who do not beleue in Christ, to be partakers of eternall saluation prepared for vs by Christ. The which also by this may be confirmed, because none can be saued who doth not know God and the benefit of his creation, for otherwise all Idolators might be saued: neither therefore can he be saued, who doth not know the benefit of his redemption, because the benefit of our redemption is farre greater and more admirable, and doth more appertayne to the Glory of God,  
and

220 *Whether euery one may be*  
besaued in his owne Religion.

But some may perhaps object, that Christ is indeed our Redemer, and that all our good commeth from him, yet his faith notwithstanding is not absolutely necessary. For it is sufficient that we believe, that all our good commeth and proceedeth from the bountifull goodnesse of God vnto vs: neyther is it needful for vs to know by what means it is bestowed vpon vs.

But this not only repugneth to the holy Scripture, but also it is against the reason of the holy Scripture, because the sayd holy Scripture doth euidently teach vs that Christs redemption is not applied vnto vs but by fayth, and therfore, all such as are destitute of the sayth of Christ are voyd of their iustification, and remayning still guiltie of sinne, are the children of wrath, and in danger of eternall damnation.

Why  
Christian  
faith is necessary to  
saluation.  
It repugneth to reason, because to the end that we may become partakers of any great and vnaccustomed benefit, all reason requireth, that we acknowledge the benefit, and our benefactor, and that we honour him as it becometh



gift of God, but an humane perswasion, The gro-  
conceyued by our private iudgement, und of  
relying vpon humane authority, & built faith a-  
vpon a deceitfull foundation. For the mong he  
Turkes, although they belieue one God, Iewes &  
to be the Creatour of heaven and earth, Turkes is  
and to be the rewarder of both good and false.  
euill workes, their faith notwithstanding is not of the holy Ghost, but of their  
owne priuate iudgment, or rather of the  
Diuel: for they do not belieue so, because  
God hath reuealed it vnto men by any  
true Prophet, but because Mahomet,  
whome they thinke to be the Prophet  
of God, & his instrument to teach mor-  
tall men, hath so set it down in his Al-  
coran. Albeit therefore that which they  
belieue be true, yet because the ground  
of their beliefe, and the whole reason  
therof is false and pestilent, to wit. that  
Mahomet is a Prophet of God; the faith  
it selfe whereby they belieue, is deceyt-  
full, and the foundation therof whereu-  
pon it is grounded is hurtfull to saluati-  
on, necessarily inclining and forcing the  
mind to cast it selfe into all the pestife-  
rous errors of that sect. How therefore  
cā that faith be called sufficient for them

Vnto

and of Christ our Redecmer, and requirerth also of vs greater honour, seruice, and thanks-giuing.

Neyther is it sufficient for vs to know in generall that all good things come vnto vs from God, for this is not sufficient for the honor and gratitude which is dew vnto him, but we must also know what, and how great the benefit is, as also by what manner, way, and meanes he bestowed it vpon vs: that is to say, that he hath deliuered vs from sinne, and euerlasting death, and that he hath opened vnto vs the way to eternall life, & that after a most admirable manner, to wit by ioyning our nature vnto his, & by suffering therein death for vs. For this specially commendeth his charity, mercy, and iustice: this also exacteth at our hands all duery, prayse, and thanks-giuing: these therefore are most necessarily to be knowne to saluation.

*The 3. Reason.*

If euery one may be sau'd in his owne sayth, then therefore that sayth is sufficient to saluation which is not a gift



*The 4. Reason.*

Finally this opinion maketh no difference betwixt Turcisme, Iudaisme and Christianisme, but in some few indifferent matters, and nothing necessary vnto saluation; in so much that it is all one in what religion thou liuest; seing that thou maist indifferently in all of them obtayne thy saluation; the which is nothing els, but to open the way to Alcoran, and to make Mahomet equall with Christ, or rather manifestly to bring in Atheisme. For to approue euery Religion is to take away all Religion, and to thinke none necessary, seing that the true Religion can be but one.

The fundamentall reason wherupon this opinion especially relieth, is of no moment. For first, if it be not incredible that God for the space of some thousands of yeares hath left the whole world in Idolatry, excepting only the Iewish nation being but a little portion or corner of the whole world, and to haue permitted it to be vtterly overthrowne, albeit there were so many rare

vnto saluation, or that they can be saued by that faith? How can that which is vncertayne, deceitfull, & pestiferous, be made the foundatiō of our iustice before God, or of eternall saluation?

In like manner, albeit the Iewes do belieue the same, or rather more things agreeable vnto truth, yet the faith whereby they do belieue them, is deceitfull and voyde of the spirit of God. For the whole reason or cause of their beliefe is, because the Rabbyns and Doctors of their Synagogue, do so interpret the holy Scriptures vnto them. For they are the rule of their beliefe, or which is all one, the holy Scripture, as it is subiect to their interpretation. But this whole reason of their beliefe is deceytfull, and no lesse hurtful and dangerous, then that of the Turkes: for it is no lesse hurtfull to belieue, that their Rabbyns interpreting the holy Scriptures are indued with the spirit of God, then to belieue that Mahomet is the Prophet of God: neither are they drawne into lesser absurdities by the force of that principle. How therefore can that faith be the foundation, or ground of saluation?



the matter with the Christiā dwelling  
nigh vnto them; the which if they do  
not, but auert their minds frō these kind  
of thoughts, by reason of the hatred they  
beare vnto Christian Religion, or vpon  
some other cause, they make themselues  
vnexcusable before God: for the busines  
of our Religion & saluatiō is of so great  
weyght and importance, that it ought  
to be preferred before all other things,  
& when there is any iust reason of doub-  
ting offered, it must with all diligence be  
examined, albeit we should for that pur-  
pose be forced to go into farre countries  
for our resolution.

Lastly, if there be any who haue  
hard nothing of Christian Religion, or  
which do thinke that there is nothing  
wherby they may be iustly moued to  
any further inquisition, those men shall  
not be damned for the sin of Infidelity,  
that is to say, because they haue not be-  
lieued in Christ, but for some other  
things, which they haue done agaynst  
the law of nature, the which by help  
of God they might haue eschewed: for  
God hath not left them so destitute of  
his prouidence and help, but that they

226 *Whether every one may be*  
wits among them, so many diligent worshippers of God, and all humane iustice, and honesty; it should not also seeme incredible, if we say that now, also he suffereth the Turkes and Iewes to perish.

Secondly, the Turkes and Iewes are lesse to be excused now, in that they do not belieue in Christ, then the Heathens were in times past in not acknowledging one God to be the Creator of heauen and earth. The reason is, because when almost the whole world was in Idolatry, the seruent heat of the common custome carried all by force away with it: neyther was there any reason offered vnto priuate mé why they should greatly doubt of their religion: neyther if there had byn doubt objected vnto them could they find out any easy way to know the truth. But now after that the sayth and Religion of Christ is diuulged throughout the whole world, and that Christians are euery where extant, it cannot be, but that many occasions are offered vnto the Turkes and Iewes of doubting of their Religion. They are bound therfore to discusse, and conferre  
the



what with a good faith he please, but they will haue the Apostles Creed believed of euery one, in that sense which seemeth best vnto any of them. They conclude therefore, that any which confesseth Christ may be saued in his owne faith, whether he be a Papist, or a Lutheran, or a Calvinist, or an Anabaptist, or of any other sect, for all these haue the same head, which is Christ, all do rely vpon the same *Foundation which is Christ Iesus*; they cannot therefore be deceyued of their saluation albeit they disagree in all other things. Herupon some noble men who do vse these new religions to the establishment and increase of their power and dominions, doe labour very much to make one Church of the Lutherans and Calvinists, and they goe about to perswade vs, that there is no difference amongst them, but in some small points, & indifferent matters.

Coloss. 2.  
1. Cor. 3.

But this opinion doth include in it many inconueniences.

*The 1. Reason.*

First, because it saueth almost all

may avoid those synnes which they do commit, if they would, as they may & ought to cooperate with Gods holy inspirations, and take comfort and pleasure therein. None therefore can impute his damnation vnto God, albeit the way be strait to saluation, but vnto himselfe, to his owne negligence, I say, and wickednesse, whereby he hath neglected Gods holy inspirations, and condemned his profitable admonitions, and willingly and wittingly against his owne conscience hath throwne himselfe headlong into sinne, it being his vtter ouerthrow.

## THE II. QUESTION.

**T**H other Question is, whether it be sufficient to saluation to belieue in Christ, and that he dyed for our sinnes albeit we will not belieue many other things. Many, especially of the common sort of people, do esteeme it sufficient, so that those thinges be believed which are the vulgar set downe in the Apostles Creed, of God people. and Christ, other things they account indifferent, and euery one may belieue what

The opinion of the vulgar people.



his owne fayth and heresy may be saued, because they haue belieued in Christ, & did hold the Apostles Creed no lesse to be belieued, then now adayes the Lutherans and Calvinists do. But what can be sayd more absurd or more like a paradox in the Church of God? For if eternall saluation may be obtayned by this kind of fayth, why haue there byn holden so many Councells against those heresies, the Bishops throughout the whole world being assembled together with so great labour and charges? why haue those heresies byn so often condemned by excommunication? why haue the holy Fathers so much laboured in the extirpation threof? why haue Catholikes so much detested the conuersation and company of those heretikes? why would some of them rather chose to suffer banishment, death, and all kind of torments then to subscribe vnto any of these heresies? All these things truly had byn done in vayne, foolishly, and wrongfully, if in these sects eternall saluation might haue byn obtained: the which seing no wise man can say, we must of necessity confesse, that those

The  
same re-  
futed by  
ten Rea-  
sons.

the auncient Heretikes: for most of them do confesse Christ and belieue the Creed in their owne sense. The Arians therefore might be saued in their herefy who denyed God the Sonne to be consubstantiall with his Father. The Macedonians who made the holy Ghost lesser then God the Sonne. The Nestorians who affirmed there were two persons in Christ. The Eutichians who held, that the flesh of Christ was conuerred into his diuinity. The Apollinaristes who said, that the diuine Word was vnited in Christ, as a reasonable soule vnited to the body. The Monothelites, who affirmed that there was one only will and operation in Christ. The Pelagians, who denied originall sinne; and taught that a man by his naturall forces might deserue the grace of God, and his salvation. The Donatists who affirmed, that the Church of God was euery where perished, but only in Donatus his company. The Nouatians who denied penance to those that had denied their sayth. The Montanists who thought Montanus to be the holy Ghost. All these according to this opinion euery one in **his**



*saued in his owne Religion?* 233

therefore the canker is a disease which killeth a mans body vnlesse it be cut away, so is an Heretike vnto a company of Christians and Catholikes.

But some peradventure will object, and say, that none is to be accounted an heretike, but he which reiecteth Christ, or denyeth some thing belonging vnto the Creed. But this is absurdly, & vnwisely spoken, for so he should not be an heretike who should take away both the old, and new Testament, and should say, that those things are cyther feygned, or written by the spirit only of a man, and as the writings of prophane authors subiect to many errors: he were not an heretike who should deny hell, or the eternity of the paynes therof, or should affirme that all the diuells should once be saued, seing that there is no mention made of these things in the Apostles Creed; he should not be an heretike who should forbid marriage, and who should say that marriages were ordeyned by the Diuell, who also should affirme that som kind of flesh is of it owne nature vncleane; all whome notwithstanding the Apostle iudgeth to be heretikes 1.

.heresies are the plagues of soules, & that saluation can by no means consist with them.

*The 2. Reason.*

Secondly, because it condemneth all antiquity of error, who hath alwayes iudged, that an heretike cannot be saved, and therfore it hath opposed it selfe so vehemently against them, and hath alwayes very diligently confuted them.

*The 3. Reason.*

Thirdly, because it condemneth the Apostle himselfe, who in his third to Titus commandeth vs in this sort: *Eschew an heretike after one or two admonitions, knowing cerryntly, that he which is such a one, is ouerthrowne, and sinneth being condemned by his owne proper iudgment. Why doth he command him to be eschewed, if his error be not a hindrance to saluation? why doth he say, that he is ouerthrowne & condemned?* In like manner in his 2. Tim 2. *Their speech (sayth he) creepeth as a canker. Euen as* therefore



Religion we professe, is to make no account of any Religion: for if there be any Religion, it cannot be but one, as there is but one Truth, one Iustice, one Faith, one happines, one Lord and God, and one Man Iesus Christ, mediator of God and man.

*The 5. Reason.*

Fifthly, it is a skornefull thing to say, that it is sufficient for euery one to belieue the Creed according to their owne sense and vnderstanding therof, scing there is but one only truth, the which if we do not attayne, we belieue that which is false: but a false faith auayleth nothing to saluation. It is therefore all one whether thou belieuest the Creed after such a manner, or after no manner at all: one therefore may be saued albeit he doth not absolutely belieue many articles. The same also may be said of the holy Scriptures. For if it be sufficient to belieue the holy Scriptures vnderstood in their owne sense, scing that this sense may often tymes be erroneous, it will also suffice, albeit thou doest not belieue

*Tim.* 4. He were not an heretike, who should say that there are two persons in Christ, whom notwithstanding S. Iohn calleth an heretike, and Antichrist Epist. 1. 6. 4. He were not an heretike who should deny Baptisme, and all other Sacraments. And finally none of those of whome we haue spoken before, were to be accounted Heretikes: the which is contrary to all antiquity, and all the Doctors who haue liued in these ten or twelue ages.

#### *The 4. Reason.*

Fourthly, this opinion doth make all the foresayd heresyces, and sects equall with the Catholike faith and Religion, affirming that we may aswell be saued in them as in it. The Catholike Religion therfore shall be no better then Arianisme, Pelagianisme, Nestorianisme, Eutichianisme, and other false Religions, the which both in it selfe is most absurd, and nothing els but to inducce a new Atheisme. For to affirme all Religions to be good, and that it little importeth the worke of our Salvation what Religion



red there the torments of the damned  
soules, and that he doubted of his salua-  
tion, and that he was affrayd least he  
should be wholly consumed by euerla-  
sting death: otherwise Catholikes and  
Lutherans hold, who say that such a ex-  
position is not the sence of that Article,  
but a blasphemy of Calvin. The article  
*of Christs ascending into heauen*, is otherwise  
vnderstood by the Lutherans, and Vbi-  
quitarists who hold Christes body to be  
present euery where and in all places, as  
his diuinity is presēt euery where: other-  
wise the Calvinists and Catholiks hold,  
who do not doubt to affirme but that  
by this exposition the whole Creed is o-  
uerthrowne, and that Christes Incarna-  
tion, Natiuity, Passion, death, ascen-  
ding to heauen, and his comming to  
Iudgemente is therby quite taken away.  
The article *of iudging the quicke and the dead*,  
the Catholikes do otherwise expound,  
who hold that God shall so iudge vs that  
he will reward our good workes with  
heauen, and punish our euill deeds with  
hell: otherwise the Calvinists, and Lu-  
therans, who deny all reward to good  
workes, and that God only in his diuine  
iudgment

lieue them at all, for a false faith can be no more needfull to saluation, then no faith at all, that is to say, whereby one doth absolutely believe nothing at all.

Yf thou doest say, that the Creed must be believed in a true sense, then thou condemnest all the Sects of this tyme, whereof there is none which belieueth all the articles of the Creed in the same sense with Catholikes, or which doth not differ one from another in the explication of the Creed. Wherefore seeing that there is but oñy one Truth, it necessarily followeth that all Religions sauing one doe erre from the truth, & therefore are not sufficient to saluation.

The disagreement of sectaries in the sense of the Creed.

But it is euident, that they differ much in the vnderstanding of the Creed, for that Article, *And in Iesus Christ his only Sonne*, the Arians, Trithemians, and many Calvinistes affirming the Sonne lesser then the Father, doe otherwise explicate then the Lutherans, and Catholikes do, who hold God the Sonne to be equall and consubstantiall with his Father. The article of *Christs descending into bell*, the Calvinists do otherwise vnderstand, who do thinke that Christ suffered



one God Creator of all thinges, because his Alcorandoth teach him so, which he thinketh to be written by the spirit of God; his faith, albeit he belicue that which is true, relyeth vpon a false and deceytfull reason: by the force whereof he is moued to belicue many false and blasphemous thinges, as that there are not three Persons in the B. Trinity, and that Christ is not God, and that Christ is inferiour to Mahomet, and that Circumcision & the like are still to be kept. That faith therefore by reason of the foundation is both deceitfull and hurtfull: the same hapneth vnto al heretikes; the which being supposed I vrge the argument in this manner.

That faith which relieth vpon a false foundation, albeit it belicueeth some things which are true, cannot be sufficient to saluation: but the faith of all the sects of this tyme relieth vpon a false foundation: it cannot be therefore sufficient for saluation. The first proposition is manifest in it selfe, for how can that which is deceitfull & vncertayne be the foundation of our eternall saluation? How can the true Religion whereby

iudgement will principally esteeme, & reward a speciall fayth only. The article of the *Holy Ghost*, the Catholikes, and Lutherans do otherwise vnderstand then the Arians, and many Calvinists. The article of the *Church*, the Lutherans and Calvinists do vnderstand of the inuisible congregation of those which are predestinate: the Catholikes do vnderstand it of the visible company of Catholiks, wherein many are predestinate, many are reprobate. The article of *Communion of Saints*, the Lutherans, and Calvinists do so extenuate that they take away almost all the communion holden by Catholiks. The article of *remission of Synns*, they explicate of not imputation only, not acknowledging any inward re-uation by inherent iustice and the infused gifts of God, after which manner the Catholikes do hold that sinnes are forgiven.

By these it is manifest, how great a difference there is in the vnderstanding of the Creed. Seing therefore that there is but only one truth, and this in our Consultation we haue shewed to be among Catholikes; it necessarily followeth



*saues in his owne Religion.* 243

As for the first reason, to wit the authority of Luther, Calvin, and the rest who first inuented these new Religions, that it is deceitfull, is manyfest, because we see by experience that both they might, and haue byn often deceyued, for they haue reuoked many things, corrected many things, and in many things haue they contradicted themselves, as hath byn declared in our Consultation of Religion in the 9. Consideration, and the sixt Reason. Hence it commeth to passe that few now adayes will rely vpon their authority, because they say, they were men, and therefore subiect to error, wherfore their followers also do leaue them at their owne pleasure, when they thinke they haue found any thing fitter for their purpose: their authority therfore is deceitfull, & vncertayne, euen by the iudgement of their owne schollers, and followers.

Neyther is the other, to wit, the priuate iudgment, whereby they expound the holy Scripture, lesse deceitful: for many false thinges by that priuate iudgement sceme to be true, and many thinges which before seemed true are

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wc please God, be grounded in a false deccitfull faith? Truly it is no lesse repugnant to reason, then if thou shouldest say, that truth is grounded vpon lyes, wisdom vpon error, and vertue vpon folly.

The faith  
of all se-  
ctaries de-  
pendeth  
vpon a  
false gro-  
und.

The second proposition, to wit, that all Sects are grounded vpon a false and deccitfull foundation, I proue in this manner: for cyther they belieue their opinions for the authority of their Apostles Luther, Caluin, Melancthon, Zwinglius &c. whom they iudge to be endowed with the spirit of God, or because euery one of them in their owne private iudgement do beleue those things to be cōcyned in holy Scripture, or lastly because their owne private spirit doth inwardly testify vnto them, that those things are true, or that this is the meaning of holy Scripture: for whatsoeuer the sects of these tymes do belieue, they are moued thereunto by one of these three reasons, and they appoint one of them to be the foundation or reason of their beliefe: but these foundations, and reasons be altogether false and deccitfull.

As



ture according to their owne private iudgment, the which is diuersly framed by them, according to the diuersity of iudgments and vnderstanding among them: they rely therfore vpon the holy Scripture, not as it is interpreted by the Catholike Church & the holy Fathers, but as they in their priuate iudgment do interprete it: for the vertue and force of the holy Scripture doth not only consist in the bare words, but in the sense and meaning therof: but the private iudgment inuenteth this sense, and ioyneth it to the words of the Scripture as lyfe vnto the body: the wholereason of their fayth therefore is their private iudgmēt, the which how deceitfull oftentimes it is, may easily be declared by the disagreement of so many sects. For it is all one whether thou saist, that thou reliest vpon Scripture as it is interpreted by thy proper iudgment, or that thou reliest vpon thy owne iudgment precilely in it selfe.

Finally, the third reason whereupon many now adayes do rely, is most deceitfull and skornfull of all, a manifest signe wherof is that among the Anabap-

afterward iudged false. From hence arise so great variety and inconstancy in many of them concerning matters of faith, because indeed mans iudgement is weake, especially in the mysteries of our sayth, and the vnderstanding of holy Scripture, the which far exceedeth the reach of mans wisdom and reason.

Many do answer, that they do not rely vpon their iudgment in matters of faith, but vpon the holy Scriptures

Whether  
all secta-  
ries do  
rely vpon  
the Scrip-  
ture.

which cannot erre, wherein how miserably they are deceiued by this appeareth, because almost all the sects do say, that they rely vpon holy Scripture, whereas notwithstanding they differ among themselves in most of the matters, one teaching contrary vnto another, the which could by no means come to passe, if they did not rest vpon their owne iudgments, but vpon the lawfull and common vnderstanding of the holy Scripture: for the holy Scripture is no where contrary vnto it selfe, neyther doth it any where disagree from it selfe: that therefore they so greatly iarre & disagree among themselves, is caused, by that they make a sense to the holy Scripture



and doctrines of the diuell. For euery heresy is the doctrine of the Diuell. And S. Iohn saith, Do not beleue euery spirit but try their spirits, whether they be of God or not: For many false Prophets are gone out into the world. 1. Ioan. 4.

This therefore is the spirit which beareth rule in the harts of heretiks, whose testimony & operation they feele inwardly engrafted in their harts, and yet they thinke it to be the worke of the holy Ghost, who so blindeth their mind, and fansies, that they iudge light to be darknesse, and darknesse light, that they think the most cleare truth of the Catholike faith to be an error, and most filthy errors to be the cleare truth. And truly if they were not wholly blinded & bewitched, they might easily perceiue that spirit whome they feele inwardly, not to be the spirit of God, or at the least they might begin to doubt therof, seing that all sects among whome there is so great dissention & variety of opinions, do all equally feele, boast of, and follow that testimony of this spirit, and rely vpon it in the confirmation of their most contrary opinions: but this hapneth by the iust iudgment of God: for as the

rists, who aboue all others are guyded by the instinct of the spirit, there is the greatest variety of sects, and disagreement of faith, the which could not be, but that the spirit whereupon they rely, and by whome they are gouerned is deceitfull and variable. The same also is to be seene among Caluinists, and Lutherans, and amongst their sects and diuers factions, for their owne opinion is certayne and euident vnto euery one of them by the testimony of their owne private iudgment, the which inwardly teacheth euery one of them and affoordeth the testimony of truth vnto euery one of them, whereby it is manifest that this spirit is not the holy Ghost, the spirit of truth, who cannot teach contraries, or be opposite vnto it selfe, but it is a wicked spirit, the spirit of error, who is a lyar from the beginning, and the father of lyes, who worketh in the children of incredulity, of whome the Apostle saith, *Be- cause they haue not receiued the charity of truth, he will therefore send them the operation of error, that they may belieue in lyes.* And in another place. *In the last dayes there shall some depart from their faith attending to the spirits of error,* and

*2. Thess. 6. cause they haue not receiued the charity of truth, he will therefore send them the operation of error, that they may belieue in lyes.*

*2. Tim. 4.*



iudgments, that they cannot remayne or be quiet any where.

Secondly, because the common sort of people among the Iewes and Turkes do not rely vpon their owne iudgment, or vpon the testimony and instinct of the priuate spirit, but vpon the iudgment of their doctors, or (which is all one) vpon their owne Scripture, as it is interpreted vnto them by the doctors of their Religion; they haue therefore the rule of their faith and ground of their beliefe conformable as it were to reason, that is to say, the common consent of their predecessors, or the Scripture explicated vnto them by the consent of the doctors of their Religion. But most of the heretikes of these tymes do not respect their Superiors and Apostles from whom they first receiued this new Gospell, but they forsake them as men subiect to error, and they rely wholly vpon their owne iudgment, or vpon the testimony of the priuat spirit, or which is al one, vpon the Scripture only, vnderstood after the sense of their owne iudgment & priuate spirit, the which is an euident sign, that Sathan doth so effe-

Jewes who would not receiue Christ were permitted to be blinded by the diuell, as it is manifest by the Apost. 2. *ad Thes.* 2. so heretiks because they haue forsaken the Catholik sayth (the which is no lesse a fault then that of the Lewes) are deliuered vnto him, that he may as it were bewitch their minds, and drive them into all kind of error.

The diuell  
doth soo-  
ner be-  
witch He-  
retiks then  
Lewes.

But if any will attentiuely consider he shall easily perceyue a more potent operation of the diuell and bewitching of mindes in our Heretiks, then eyther in Lewes or Mahometans, and that for two reasons. First because the Lewes agree in the same faith, neither is there any variety of sects among them: among the Mahometans there are only two sects, and there is no great difference betwixt the. But among heretiks of these tymes there are many sects, some arising by the increase of new opinions, who condemne one another of heresy, and all these are risen within the space of 90. yeares, the which is a manifest signe, that the diuell meruailously possesseth inwardly the hartes of these men, troubling their fantasies, perverting their imaginations and iudgments,



*saued in his owne Religion.* 251

folly & madnesse we haue written more at large in our Consultation in the 9. Consideration, & the 11. Reason.

By these it is manifestly concluded that all the ground and foundation of faith wherupon the sects of our tymes relye, is false and vncertaine, and therefore their faith which relyeth thereon is vnprofitable, and auayleth nothing to saluation.

*The 8. Reason.*

Eightly, if euery one, who doth acknowledge Christ may be saued in his owne faith, Why is there so great disagreement among religions? Why do they excommunicate & condemne one another of heresy? Why do y<sup>e</sup> Lutherans refuse to acknowledg the Calvinists for their brethren: and in their publike sermons and books do call them wicked & blasphemous persons? Why do the chiefe of the Calvinists, among whome Theodore Beza, the Father of them all, & as it were their Pope next after Calvin, handle the Lutherans in like manner? why do the Anabaptists call those only  
of

actually worke in them & bewitch their myndes, that not only euery one feigneth vnto himselfe new heresies and opinions, but also that he placeth the foundation of his beliefe & rule of faith in himself, & in his owne inward sense and iudgement: for euery one thinketh himself to be taught by our Lord and instructed with the Magistery of the spirit, albeit they be women & yong girles, & therefore to be free from error; but at the holy Fathers to haue byn men subiect to error. The same they iudge of their Apostles and Ministers. But what greater bewitching or deceiuing of people can there be, then this? Hence it cometh to passe that they haue no certaine and established opinions amongst them, neither can they set downe or frame any body of doctrine and religion, but they must wander vp and downe in vncertainties, as the private spirit leadeth them; neyther can there any disputation be made with them concerning their opinions, scing that they do not defend any one opinion, they being by reason of the ignorance of their predecessors altogether vnlearned. But of this spirit of folly



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neither should faith be lesse perfect then the obedience and keeping of the law of God. As therefore obedience must extend it selfe to all the commandments, so must faith extend it selfe to all things which are reuealed; the which may be confirmed by the words of S. Iames in the 2.

Chap. VVho soeuer hath kept the whole law, but <sup>lac. 2.</sup> offendeth in one, he is made guilty of all: for he who said, thou shalt not commit adultery, said also thou shalt not kill: as if he should say, he is made guilty of all, and shalbe punished as a breaker of the whole law, because he hath despised the law maker, who is the author of the whole law. In like manner therefore he which shall deny one article although he belieue all the rest is made guilty of violating his whole faith and Religion, because he contemneth God who is the first Truth, who no lesse reuealed this then the other: he contēneth the Catholike Church the spouse of Christ, *who is the pillar & strength of Truth*, wherby he hath no lesse determined we should belieue this then the other. And this is the reason why he is no lesse an heretike who with pertinacy denieth one point of faith, thē he which denieth

of their owne sect, to be the faithfull, &c Christians, and account all others as Infidels? Whereby it is euident, that this new opinion of doctrine is not only contrary to Catholike religion, but to all other sects also, who haue in them any zeale of piety and religion, and to be banished as Atheisme only.

*The 9. Reason.*

Ninthly, that any man be saued it sufficeth not to keepe only one, two, or three commandements, but it is necessary to keep all, according to those words of Christ *Matth. 19. If thou wilt*

*Matth. 19.*

*enter into life, keep the commandements. As if any be an adulterer, or thiefe, albeit he keep the other commandments he may not be saued, as the holy Scripture often teacheth. In like manner therefore it is not sufficient to saluation to beleeue two three, or foure articles, but it is necessary to belieue all those things which God hath reuealed and set downe to vs in his Church to be belieued, for faith is no lesse necessary to saluation then obedience of the commandments of the law of God: neither*



*saued in his owne Religion.* . 255

whosoever are deprived thereof shall per-  
ish for ever. The followers therefore of  
this opinion are condemned of all, and  
they only promise vnto themselves salua-  
tion without any author, testimony or  
reason for it, relying and trusting only  
in their owne vain imagination of their  
foolish braine: let then therefore heare  
out of S. Fulgentius what antiquity hath  
alwaies holden, and what the Catholike  
Church hath taught in all ages. Thus  
therefore he writeth, setting downe the  
rules of our common faith in his booke  
*de fide ad Petrum Diaconum*, Cap. 38. Believe  
assuredly (saith he) and doubt nothing at all, that  
not only all Pagans, but also all Iewes, Heretikes  
and Schismatikes who shall dy out of the Catholike  
Church, shall go into euerlasting fire, which is pre-  
pared for the diuell and his Angells. And in the  
39. Cap. Believe assuredly and doubt nothing, that  
euer) heretik or Schismatick christened in the name  
of the Father, & of the Son, and of the holy Ghost,  
if he be not within the number of those which are  
of the Catholike Church, what almes soeuer he hath  
made, albeit he shall shed his blood for the name of  
Christ, can by no meanes be saued: for neither bap-  
tisme, nor large and charitable almes, nor death it  
selfe suffered for Christes sake, will auail that man,

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*Whether every one may be*  
 a hundred; because in that he denieth  
 one, he contemneth God, who is the first  
 truth and did reueale it: he contemneth  
 the authority of the Church, the which  
 did propose it vnto vs: he maketh the  
 Church subiect to error and a liar, whereby  
 he is made also vncertaine of all the  
 rest, and looseth all his diuine faith: for  
 the ground of his diuine faith being take  
 away, his whole faith must needs perishe,  
 and consequently there remaineth only  
 an opinion or humane sayth, subiect to  
 error, whereby he belieueth all the rest.

*The 10. Reason.*

Tenthly and lastly, this opinion is  
 very dangerous in y<sup>e</sup> practise therof, for  
 it maketh a man that he careth not what  
 religion he hold, what he belieueth or  
 not belieueth: he doth not therefore seeke  
 after y<sup>e</sup> truth, and he doth as easily and  
 with as great security lay hold on false as  
 true things, yet all men not only Catho-  
 like but euen the more principal sects, &  
 those which are learned wise men do ab-  
 solut'y affirme, that none can be saued  
 without the true faith and religion, and  
 whoseuer



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Lessius., L.

256 *Whether every one may be  
who do not hold the vniety of the Catholike Church;  
as long as his hereticall or schismaticall wickednes  
which leadeth to perdition, shall continue in him.*

This hath alwayes byn the faith of  
the Catholike Church, and the most  
certayne and vndoubted doctrine of the  
holy Fathers: the which I would to God  
al those who remaine out of the Church  
of God would attentively and diligently  
consider; they would truly and easily  
perceiue in how dangerous a state they  
continue. Thou, O Christ, the light of  
the world, shyne vnto their mindes, and  
lighten their hartes. Amen.

FINIS.